



JEREMIAH BURROUGHES Late
Gospell = Preacher To two of the Greatest
Congregations in England viz: Stepney
and Cripplegate London.

14 + 8⁵.cm



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JERUSALEMS
GLORY

Breaking forth into the

WORLD,

Being a

SCRIPTURE-DISCOVERY

Of the

NEW TESTAMENT CHURCH,

In the Latter Days Immediately
before the Second Coming of

CHRIST.

Printed for *Giles Calvert*, 1675.

THE FIRST ADVENT

GLORY

Breaking forth into the

WORLD

SCRIPTURE CONCERNING

OF THE

NEW TESTAMENT

IN THE FIRST TIME IMMEDIATELY
AFTER THE SECOND COMING OF

CHRIST

Printed in New York, 1837.



To the Christian
R A E D E R.

THis Precious Treatise of the *New Testament Church* in the latter Days, Preached many Years ago by that *Evangelical Prophet Mr. Jeremiah Burroughes*; was committed to us by a Citizen of *Zion*, to whose ready Pen, the World is much engaged, for Preserving the *Mantles*
A 4 of

To the Christian Reader
of divers of our Late *Ent-*
als, which they let fall
from their Pulpits, before
they went to *Heaven*.

If thou hast seen and
tasted that *Gracious* and
warm Spirit, which runs
through His many other
V.Vorks, published by
Himself and His Bre-
thren; It will certainly in-
crease in thee a Spirit-ful
Thirst and Longing after
what else he hath received
from his *Lord and Master*;
and hath freely Commu-
nicated, as His *Embassador*
to His People, which are
yet to be Printed.

The

To the Christian Reader.

The principal Scope of this *small*, though *weighty Book*; is, to give us **Scriptural** notice that *Jesus Christ* will usher in **His** second **Comming**, by making *Jerusalem*, (**His Church**) a *Praise in the Earth* (a **Glo-ry** throughout the **World**.) This is plainly demonstrated according to the **WORD** by this *Apollos*, mighty in the **Scriptures**, and an **Interpreter** one of a **Thou-sand**. Therefore, seriously **Peruse** every **Text** without a prejudicate **Opi-nion**, *Judg not Rashly*, least *thou be judged* : For this

A 3 *Master*

To the Christian Reader.

Master-Builder hath set before thee, nothing but that which is grounded upon the pillar of Truth, and which is according to the Golden Reed of the Sanctuary. Here is a singular Collection of several Scriptures of the Old and New Testament, looking one the other in the face, (as the Cherubims of Gold did which *Moses* made at each end of the Mercy Seat) and shaking Hands together for the more evident and firm Demonstration of this Great-gospel-truth, following the Apostles

To the Christian Reader.

Apostles Rule, Comparing
spiritual things, with spiri-
tual things ; so that you
will find this Soul-ravi-
shing Point, (that Christ's
Church shall be the Praise
and Glory of all the World)
as the light of the Sun,
breaking forth more and
more, to a perfect mid-
day of Glory.

Oh ! how welcome will
that day of Christ's Espou-
sals and Coronation, be to
His Love-sick Spouse ; as
the Dove with the Olive
Leaf was to Noah, or the
re-appearing of the Star,
to the VVise Men !

Let

To the Christian Reader.

Let us resolve in the strength of Christ (who is the only Supream Head of His Church) constantly to make it our solemn business to plead at the throne of Grace , those glorious Prophecies and Promises in *his Name* , in whom they are *Tea and Amen* , even till He Establish , and till He make *Jerusalem* a Praise, till He have not only laid the foundations with Saphirs ; but finished this *City of Pearl* ; not only brought forth the *Corner stone* , but the *Top stone* of *Jerusalem* :
and

To the Christian Reader.
and all the Earth with shouting! cry, Grace Grace to it.

26th. of this 3 d. Month,
1675.

Less then the Least
of Jerusalems Remembrancers.

William Adderley.

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The



THE
EPISTLE.

THE Publisher of these Sermons, is desirous they might pass with Testimonial into the VWorld, that they might pass with the greater Freedom. But indeed the Name of the Author, so well known, may be sufficient Argument for
for

The Epistle.

for their Reception in every place.

These Sermons are but some *Fragments*, of the **V**orthy *Authors* Judicious and Pious Labours; But Christ gave order to his Disciples that the **F**ragments should not be lost. Faith may here find some food; as it takes a prospect of the glory, that is hereafter to be revealed.

For here you have the *Author's* Sentiments about the last times, and of the
the

The Epistle.

the *Catastrophe* of all things at last ; After the *Dragon* and the *Beast* have acted their parts in their opposition to the *Lamb*, and his followers, wherein he hath presented to our *View* the many ancient *Prophecies* recorded in *Scripture*, that bear witness to these things. So far as you see *Prophetique Light* shine before you, take heed to it, which is all that is desired of the *Reader*, and by the *Publisher*. VWho having this *Commodity*, I mean this *Copy* lying by him ; was willing

The Epistle.

willing to bring it forth, as men bring Corn and other necessaries to Market for publick Use and benefit; only remember that it was not in the Author's Intention for to have it so. Had his own hand been upon the Frame, you should have seen the Lines drawn with more Accuracy, and the Truth more fully searched into. And if any hath thoughts different from the Author's in these ensuing Sermons; let him shew, however, that Respect to so Reverend a Man, as to re-
ject

The Epistle.

ject nothing Rashly that
is Asserted by him; and
if he doth not Receive,
let him Consider; And let
us all be waiting and pre-
paring for the Bride-groom's
coming. Amen, Even so
come Lord Jesus.

THE

Isa. 62. 7. Verse.

*And give him no rest, till he establish, and
till he make Jerusalem a praise in the Earth.*

IN the former Chapter, there are many Promises of an excellent and Glorious state, that God would bring his Church into, in his time: with those promises, the heart of this Prophet *I-sayah* was much taken, and therefore in the beginning of this Chapter, (saith he) *For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the Righteousness thereof go forth as brightness and the salvation thereof as a Lamp that burneth: And as he himself would not rest, nor hold his peace, so he would that all the Watchmen, that were set upon the Walls of Jerusalem, and so after all the Ministers of the Church that they should not rest; yea he would that they should give God no rest, until he establish and till he make Jerusalem a praise in the Earth.*

Give God no rest, he speaks here after the manner of Men, to note what importunity there should be among the people of God,

A in

in seeking of God, to make good all those glorious promises that he hath made to his Church, for the raising of it up to a glorious state; as a man that is importunate of any business, he is not satisfied if he doth Petition, and nothing comes of it, he falls to it again and again, and seeks to get by importunity, and resolves that he will be at no rest. And so God speaks after this manner, not that his rest, or not rest, doth depend upon us. But that we should be as importunate with him for so great a mercy as this is, as with any man in the world, that we were resolved, that till he had given us an answer, we would give him no rest, *and give him no rest until he hath established, and made Jerusalem a praise in the Earth.*

Till he establish. Till he makes good his word, till the Church be brought to a settled way of mercy, and into a safe and sure condition: For sometimes (as if the Prophet should say) we find the promises beginning to work, and God is doing good for us, but at other times things seem to go back again, therefore give him no rest till he *Establish*, till we see things settled. As you Marriners, when you are to go a great Voyage, you love to see the Wind settled in some place or other before you go forth: so saith the Prophet,

phet, sometimes we find the mercy and goodness of God much towards us but things have gone back again, therefore give him no rest till he hath established.

And till he hath made Jerusalem a praise in the Earth.

By *Jerusalem* we are to understand the Church of God, not so much the City *Jerusalem* that then was, but the Church of God that was to be in the times of the Gospel, especially, for *Jerusalem* was a Type of it.

As the praise of the Earth. The Septuagint translates it, and the word signifies the glory, the Exaltation of the Earth: till he makes *Jerusalem* the praise of the Earth.

Now we know that Prayer ought to be in Faith, then those that pray to God, and especially that are importunate with God, they must believe that there is such a thing to be done, that the Church of God is to be made the praise and Glory of the Earth: And if they beleive it is to be done, they must have some word for it.

Now this is the main thing, that I intend at this time, to make out unto you, that there is a time that God hath, to make his Church, to be the praise and glory of all the world. *In this World* To be the glory of the Earth, not onely to be glorious its self

in Heaven; that I suppose you all believe; that there is a time that the Church Millitant here, shall be Triumphant in Heaven, and glorious there; but that there is a time that God in this Earth, shall make his Church to be the glory of the earth: And therefore all the Saints of God, to whom the glory of God is dear, who do desire that the Honour of God may be raised and set out, they are to pray for this, and to be importunate for this, as a certain thing that is to be done and fulfilled by God; Now because you cannot pray for it, and be importunate, to give God no rest till you see it plainly that it will be so, therefore this thing is now to be opened unto you.

The truth is, *Jerusalem*, the Church of God, hath been in a low Estate alwaies, in comparison of what God intends it to be at this time, when the Prophet here saith, *give God no rest till he make Jerusalem the praise of the whole Earth.*

Jerusalem was in no glorious condition, it was but a little before God intended a Captivity of *Judah* and *Jerusalem*: for this Prophet, (you shall find in the beginning of his Prophecy) did Prophecy in the dayes of *Hezekiah*; now in the sixth year of *Hezekiah's* Reign did the *Babylonians* come and sack

sack *Samaritan*, 2 *Kings* 18. 10. and took the People into Captivity: And it might be (for ought we know) not above a year or two before their captivity, that here the Prophet calls upon this people to pray to God, and give him no rest till he set *Jerusalem* up, as the praise of the whole earth, and yet he knew it was to go into Captivity presently; certainly then the Prophet did not intend here any time that should be in his dayes, or in any little time after. The Prophet therefore must needs have a Reference to some notable time of the Church, that must be *in after dayes*, the people of the Jews were never the praise of the whole Earth.

If you look before this time, they were unto the other people, but a contemptible people, and lived in a little Countrey, one way a little more then fourscore miles; a very little Country it was that all the people of the Jews lived in, and very contemptible, in respect of the other Nations of the World: Therefore it was not the praise of the whole earth before.

Not presently after this is spoken, for they were to go into Captivity, and to be there so long a time.

You will say, it may be 'tis meant about the time when they were to return from Captivity.

No not so neither, for they were but very poor and contemptible in the eyes of the world after their Captivity; for when they did return, it was but by leave, and they were but as Servants unto the *Medes* still, they were but as servants unto *Cyrus*, and the rest of them. When they went to build the Walls of *Jerusalem* again, they scoff at them, and what doth these feeble Jews? and if a Fox goes but upon their walls, it will break them down: Certainly in their return from Captivity, they were not the praise of the whole Earth, no nor in after times, they had many interruptions before they could bring any thing to any effect. Many Learned men compute that they were longer a building the wall then they were in Captivity, and we know that it was not long after their Captivity, that they all did lye at the mercy of a wicked *Haman*, which had gotten a Decree to cut off all the people of the Jews, therefore they were not in any glorious condition, no not after their return from Captivity; from that time till the time of the Romans came and destroyed them, they were but in a low condition and then afterwards they were low enough, so that it could not be meant literally of *Jerusalem*, of that place, nor of the Church of the Jewes, there-

therefore it must be meant of the state of the Church in the times of the Gospel, now when was that as the praise of the whole earth, certainly though it were the praise of God, and God had his praise from his Church at all times. But now this must be meant of some eminent time that was to come, and it must be some outward glory that they must have, so as the whole earth must take notice of it.

And it was not in the time of Christ himself, Christ himself was the glory of God, but yet in the earth he was despised, a man that had no form nor comeliness in him in regard of outwards, they were then under *Herod*, and rejected Christ when he came, and within a while afterwards by *Titus Vespasian* they were destroyed, and an unspeakable havock was upon *Jerusalem*, and the people of the Jews, and so they have a bode to this day to be as a runagate Nation. For the Apostles, nothing was more contemptible then they, you know what *St. Paul* saith, not only of himself but of other of the Apostles, they were made the very off-scowring of the Earth, the basest things of the Earth, even the *Apostles* themselves, they were in no outward glory before the face of the world, that they could see it.

And afterwards in the Primitive times, you know they were under most dreadful persecutions, how they were Massacred and hackt and hew'd, and what woful misery they were put to; all this while *Jerusalem* was not the praise of the Earth.

Well but after those bloody persecutions ended then came *Constantine*, and then they had peace, and were in a more flourishing condition.

But not then neither, for presently Antichrist began to rise, then, *This day is poyson poured into the Church*. Then they fell out one with another, by their contentions, then Arianisme began to spread all over the World; and within a little time they were brought into a great Bondage, under an Antichristian power; and so great darknes did come upon all the Churches. I find Mr. *Brightman* and some others, they begin the 42 Weeks, even from the time that the Church did begin to flourish, in some outward pomp and glory. Then began the Prelatical power presently upon that, and so they reckon the time of reigning from thence, so that *Jerusalem* hath not been yet the praise of the whole earth to this day: Therefore this that the Prophet here speaks of, must be meant of some other time that
yet

yet is not come to pass; so that we live in these times wherein we are to look for the accomplishing of this Prophecy, that God should make *Jerusalem* the praise of the whole Earth, yet in another manner then ever he hath done; and that's the thing that I especially shall endeavour to shew you that yet there is a time for *Jerusalem*, for the Church to be in a more glorious condition then formerly it hath been, so that we may have our spirits awakened and stirred up, not only to Pray, but be instrumental all that we can, for the setting up of the glory of the Church of God; God is about the working of a great work this way, and therefore its pittie that any that have love to God, and to his cause, but that they should put on all they can by Prayer, & all the waies they can, to further such a glorious work as this is; it was that that was the comfort of the Saints of God in the Primitive times, and a little after, when they suffered hard things, yet had comfort that there was a time a coming, that *Jerusalem* should be the praise of the Earth, and that Jesus Christ should come and Reign in his Church in another manner, then ever yet he did. *Justine Martyr* that liv'd about thirty years after *John*, Prophecies (in speaking of this point) of a glori-

glorious time of the Church that should be. Both my self (*saith he*) and all that are Orthodox do generally hold this, that there is such a time of the Glorious condition of the Church. And *Lactantius* that lived 1300. years ago (or more) he spends a great many Chapters in shewing the glorious candity of the Church of God that should be, and they longed for it; now we are fallen into the times that are nearer, our salvation is nearer then when they believed, yea, or when we our selves did at first be lieve. And therefore as in natural things, the nearer a thing comes to the Center the faster it mooves, so the nearer the people of God come to the glorious condition that God intends, for his people in the latter dayes, the more should their hearts outrun them, in giving God no rest till he come to establish it: wherefore then for the opening of this, Christ hath great things to do for his Church in this world in making of it the praise of the Earth,

I'll first shew it you by comparing divers Scriptures together.

And then I'll shew you what the state of the Church is like to be, when it comes to be made the praise of the whole Earth, or what God will do for his Church, when he intends it to be the praise of the whole earth,

For the first, to compare some Scriptures; the Scriptures are very remarkable, especially in the Prophet *Isaiah*, compared with divers Scriptures in the Book of the Revelation, you may see (as it were) how they do Eccho one to another, whereby we may see apparently, that *Isaiah* was an Evangelical Prophet (as he is called by many Divines.)

The first is in the 24. *Isa.* 23. v. compared with the 4. *Rev.* 4. v. In the 24. of *Isa.* Then (speaking of God's deliverance of his Church from evil, then he makes this promise) *the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall Reign in Mount Zion, and in Jerusalem, and before his Antients gloriously. The Moon shall be confounded, and the Sun ashamed;* The meaning of it is this, There shall be so much glory, as shall darken the glory of the Sun and Moon, and because their glory shall be darkned, they shall be as it were ashamed: As a man when he sees others come that have more glory then himself, it puts him to some shame; so they shall be ashamed, why, because the Lord of Hosts shall Reign in Mount Zion, and in Jerusalem, before his Antients gloriously, Certainly this hath not been yet fulfilled, the Lord hath not so raig'n'd in Mount Syon and in Jerusalem

rusalem before his Antients gloriously so as to darken the glory of the Sun and Moon.

Now in the 4. of *Rev.* 4. it seems to have regard to this Scripture, and shews you what the Throne of Christ is, when he shall come to Reign in *Sion* gloriously. *And round about the Throne were four and twenty seats, and upon the Seats I saw four and twenty Elders, sitting clothed in white rayment, and they had on their heads Crowns of Gold, and here the Lord Reigns before the Antients. There's the Throne of God set up, and upon the Seats I saw four and twenty Elders, or Antients, sitting clothed in white rayment, and they had on their heads Crowns of Gold. So that John seems to have regard to this Text, and that Prophecie of John is apparently of the state of the Church that was to be in after times.*

And so another Palet of 2. Scriptures is that 54. of *Isa.* and 21 of the *Revell.* in the 54. *Isa.* 12. there's a promise to the Church that was Afflicted *O thou Afflicted, tossed with Tempest, and not comforted, behold I will lay thy stones with fair colours and lay thy Foundation with Saphirs, And I will make thy windowes of Agats. and thy Gates of Carbuncles, and a'l thy borders of pleasant stones.* Here God promises that he would build

build his Church with precious stones, the Church that was so Afflicted and tost: Now mark the 21. of the Revel. and see there how St. John takes this Prophecy, and doth plainly interpret it, that it is of the glorious state of the Church that should be after, saith the Text there describing there the glorious Estate of the Church, *and the Foundation of the wall of the City, were garnished with all manner of precious stones.* Hear's a Prophecie it should be so, and John takes this Prophecy and tells that this is to be understood, of a time of the Christian Church, that it shall indeed be so.

And again, in the 60. *Isa. 19.* compare it with the 21. *Rev. 23.* In *Isa.* there the Text speaking of the glorious state of the Church that should be, saith, *The Sun shall be no more thy light by day, neither for brightness shall the Moon give Light unto thee, but the Lord shall be unto thee an everlasting Light, and thy God thy glory. Thy Sun shall no more go down, neither shall thy Moon withdraw it self, for the Lord shall be thine everlasting light, and the dayes of thy mourning shall be ended.* Certainly this hath not yet been fulfilled. And in the 21. *Rev.* towards the latter end, you have almost the same words, *And the City* (saith the Text)

had

had no need of the Sun, neither of the Moon to shine in it, for the Glory of God did lighten it, and the Lamb is the light thereof. I shall afterwards come further to open somewhat of the meaning of that, what it is, not to have no need of Sun and Moon, when we come to open wherein the glory of the Church doth consist, that God intends to make the praise of the whole Earth.

I might name divers other Scriptures, but I hasten rather to the other thing (which is the main) to open wherein the Church shall be the praise of the whole earth, or what shall make it to be the praise of the whole earth.

First, more generally; certainly when the condition *Jerusalem* shall be when God that time shall come, there will be a time of Resurrection from the dead: there will be a kind of resurrection from the dead, before the general Resurrection at the great day of Judgement: we have divers Scriptures that do seem to point at this, and indeed clearly to manifest it: The first Scripture is in the 12 Chapter of the book of *Daniel*, that speaks of a resurrection, another resurrection then that, that shall be at the great day of judgement saith the Text, *And at that time thy people shall be delivered, everyone that shall be found written in the Book, And many of them that sleep in the dust*

dust of the Earth shall awake, some to everlasting life, and some to shame and everlasting contempt, and they that be wise, shall shine as the brightness of the Firmament, and they that turn many to righteousness, as the Stars for ever and ever. Now that this must be an Estate of the Church before the great and general Resurrection is clear.

First it's said here, *Some shall rise*, he speaks not of *all* shall rise, now at that day, good and bad, all shall rise.

But then Secondly, the uttermost glory of the most eminent godly men that shall rise, it shall be but to shine as the brightness of the Firmament, and the height of all is, that they that turn many to righteousness, *As the Starrs*, they shall but shine as the Starrs.

Surely those who are not only righteous themselves, but are means to turn others to righteousness, they are like to have the greatest degree of Glory in Heaven, which is a mighty encouraging place, not only to Ministers, but to all, to seek to convert all they can: For this Scripture seems to hold forth this truth, that the Lord will look upon them as instruments of his glory, and give them a higher degree of glory then others: But now, at the great day of Judgement we know that the Saints of God shall shine brighter then

then the *Starrs*, they shall be as the *Sun*: these bodies of clay, that we carry now about with us, in the great day, when Christ shall come to iudge all the world, they shall shine as the Sun in the Firmament, the poorest man or woman, or child that is godly, though their bodies are clothed with raggs now, yet at the day of Christ, their bodies shall be made to shine as the glory of the *Firmament*; nay more then so, as the glory of the *Sun*. Yea they shall be like to the body of *I. C.* himself, &c. and the body of Christ shall be beyond the glory of the Sun, therefore this is not meant of that time, for the height of all the glory here is but as the *Starrs*.

But then a third reason why it is not meant at that time, because the Lord bids *Daniel* to close up this Prophecy, and tells him it shall be a thing kept hid. Now that there shall be a Resurrection, that God shall come to iudge the world, this was never any such secret, the light of Nature will tell us this, that there is a time that it must be well with the Righteous, and ill with the wicked: The Heathens could tell us of a time that God should iudge the world: but now the Prophet here, speaks of this as a *Mystery*, that it was not to be revealed till the latter dayes.

Ye and then fourthly, The Lord prom-
 iseth to *Daniel* as a peculiar and special
 favour unto him, that he should arise and
 stand in the Let at the end of the daies. Now
 for *Daniel* to arise at the day of Judgment,
 thats a thing that is common to all, good and
 bad; but here it is promised to him as a
 special mercy, that he shall stand up in the
 latter daies in his Lot. And therefore ac-
 cording to the reverend *Brightman* and
 others, this place is Interpreted of the
 time of the calling in of the *Jews*, when they
 and the *Gentiles* shall joyn together, and
Jerusalem shall then be set up as the praise of
 the whole earth.

And therefore it makes me think so, be-
 cause the Apostle in the 11. of the *Rom.*
 speaks of the time of the cal-
 ling of the *Jews*, he doth make use of such
 a kind of phrase, that it shall be even a time
 of Resurrection, it shall be no other but even
 raising from the dead. In the 15. vers.

For if the casting away of them, be the re-
 conciling of the World, what shall the re-
 ceiving of them be but Life from the Dead.

Therefore it seems that he had some Re-
 ference to this very Scripture here at this
 time.

And in the 27. of *Ezek* the beginning.

the receiueing of the *Jews* there, is set out by the Dry-bones that were breathed upon by the breath of God, and so they stood up as an Army and had Life.

Yea, and this shall be as a new Creation: there will be as great works done, as God did when he made the World at first, and he will put forth as great a power. So you have it set forth unto you in the 65. of *Isa.* There the Prophet prophesying of a Glorious Condition of the Church, what it should be. Mark how he doth Express it. *For behold I Create new Heavens, and a new Earth, and the former shall not be Remembred nor come into mind. But be ye glad and rejoyce for ever in that which I Create, for behold, I Create Jerusalem a rejoyceing and her People a Joy. I Create (saith he) new Heavens, and a new Earth. When will God do this, why saith he, be glad in it, for behold, I Create Jerusalem a rejoycing and her People a Joy. When this Jerusalem shall be made the praise of the whole Earth, then there shall be new Heavens and new Earth Created: That is, there shall be as great a change of things, as if there were new Heavens and new Earth. There shall be a mighty Glorious power of God manifested towards his Churches, as if God were*
Creating

Creating new Heavens and new Earth again, Oh! we do not know, but that either you or some of your Children, may yet live to see such times as these are.

And it's another World indeed. It's not the World that we live in now, there shall be a kind of new World; And therefore some Scriptures that many times we think are meant concerning the Life in Heaven, after the day of Judgment, because they are spoken of another World, they are rather to be understood of the State of the Church here in this World. And to the end that I may shew this, for otherwise all thats said is but in vain.

It may be you will say that the Prophet meant that State of the Church Triumphant in Heaven: And so the Apostle St. John, in his reference to what the Prophet saith, he seems to mean it of the Glorious State of the Church in Heaven: And I verely beleave the most of you that have Read with Observation the latter end of the Book of the Revelations, you have thought it hath been meant of the State of the Church in Heaven, but that it cannot be meant: He give you a Reason or two why the 21. of the Revelations cannot be meant of the Church in Heaven.

First, because the Text saith, That Jeru-
 salem, shall come down from Heaven, after
 he had described it, In the next Verse, he car-
 ed me away in the Spirit, to a great and high
 mountain, and shewed me that great City,
 the holy Jerusalem descending out of Heaven
 from God. but that is the Glory of Jerusalem
 shall not come from the Earth; nor from any
 Earthly means. Though men ought to do
 what they can, yet it shall be too great a
 Glory for any earthly means to be able to
 bring; But it shall come down from Heaven,
 there shall be some Admirable Glorious
 works of God from Heaven, bringing Jerusalem
 into such Glory as it shall be brought into:
 And that is one thing, that is not the State
 of Heaven, for it comes down from Hea-
 ven. As the Apostle saith, And to the Apo-
 stles, And I heard him say that there is an undeny-
 able Reason, is that which you have in the
 24 and 26 Verses, and the Nations of them
 which are now do stand walk in the light of
 the sun, and the moon, and the stars, but they
 their glory and of our own, they do not
 bring their Glory and Honour to the State
 of the Church triumphant in Heaven;
 The Saints in Heaven shall have no need of
 any of the Glory of the Kings of the Earth,
 the meanest poorest servant, or Boy that is
 Godly,

Godly, shall be more glorious then all the Kings of the Earth ever were in this World. But this is such a State that the Kings of the Earth shall bring their Glory to it: And in the 26. Verse. *They shall bring the Glory and Honour of the Nations thro it:* The meaning is, that when this time comes, the Lord will make all the Kings of the Earth, and all the Nations of the Earth to be some way serviceable to the Glory of his Churches, that's the plain meaning of it: that whereas now the Kings of the Earth, and the Nations, do persecute the Church Generally, And (as in the second Psalm you have it) the Kings of the Earth they combine themselves together against J^{es}. Ch. And will none of his Government, but yet for all this, the Lord saith, that he will set his King upon his holy hill: And then here is the *Prephesie*, that there shall be such a work of God upon the Kings and Nations of the Earth, as they shall all come in and bring their Glory to *Jerusalem*, to the Church, to do the uttermost they can to make the Church to be glorious: This is in General the state of *Jerusalem*, when it shall be made the praise of the Earth.

But now that I might come to move particulars about this.

The first thing is this, when that time shall come, all tears shall be wiped from the Eyes of Saints, the People of God shall be delivered from all Enemies, they shall never be any further pestered with wicked and ungodly men to be Enemies to them, but be fully freed from them all, we grove under the burden of the enmity of wicked men and their opposition, I but let us be content to bare it, and to indure oppositions from wicked and ungodly men, For there is a time a coming that thou shalt be delivered even in this World.

You will say, when we come to Heaven we shall be above the mallice of all the wicked men in the World.

Nay, there is a time when the Saints shall be above the mallice of wicked men *Upon this Earth*: In the 28. of Ezek. A Chapter that speaks so much of the Glorious condition of the People of God, *vers. 24.* *There shall be no more a pricking bryer, nor any grieving thorne, of all that are round about them that despised them.* They shall be so far from having any power to do any mischief to the People of God, as they shall not be so much as able to *Prick* them, no grieving thorn, nor no bryer pricking of the Saints of God as heretofore they have done.

It

It will be a blessed time when the Saints shall be delivered from the Curses of the earth, the bryars and thorns it brings forth. Where are wicked men, certainly those are the worst bryars and thorns in the World, and do the most mischief here in the World: Now the Lord hath promised that they shall be delivered wholly from them. *Revel. 21. 4.* There is a Scripture leading to that way. *And God shall wipe away all tears from there Eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are past away.* This is Prophecyed of for such times as these are; for those that then liv'd, the Saints are like to live when Christ shall come in that Glorious state of Judgment, and have no pain nor sickness, and therefore be delivered from all enemies, and from all evils both from without and within, in regard of any pain or misery, and in the 19. of the *Revelations* we have it there Prophecyed of Christ, that he shall come and have his vesture dipt with blood, in the over coming all the wicked and ungodly. *vers. 13.* *And he was cloathed with a vesture dipt in blood, and his name is called the word of God. And the Armies which were in Heaven followed him upon white Horses, cloathed in fine Linnen,*

white and clean, and out of his Mouth goeth
 a sharp sword that with it he should smite the
 Nations and he shall rule them with a rod of
 Iron; and he treadeth the Wine-press of the
 fierceness and wrath of Almighty God,
 But this is observeable, why it's said that the
 Garments of Christ were dipt in blood, and
 the Robes of the Saints were White, the
 meaning is this, that it is to note, that when
 this time comes to set up Jerusalem as the
 praise of the whole World; That Jes. Chr. he
 shall come to be avenged of his enemies,
 of all the wicked and ungodly upon the
 earth. And so he shall come in a hostile way
 against them: But those that follow him,
 they shall have their Robes White, the Saints
 shall Triumph; they shall do nothing but
 take the Triumph: Christ shall go before
 and endure all the difficulty and hardship,
 and they shall come after in a Triumphant
 way. Thus the Scripture speaks of deli-
 verance from wicked men: And in the 12.
 Zech 3. vers. there you have a place like-
 wise observeable for this: And in that day
 will I make Ierusalem a burdensome stone
 for all People, all that burden themselves with
 it shall be cut in peices, though all the People
 of the earth be gathered together against it:
 I'll make Jerusalem a burdensome stone;
 will

will they fight against it, it shall be a burden-
 some stone to them: And whosoever sets
 themselves against *Jerusalem* in that day
 shall not prevail, but shall be cut in peices.
 Why that day hath not been yet? But there
 shall be a day, when whosoever throughout
 the World shall set himself against the
 Church, shall not prevail, but shall be cut
 in pieces. And so we find in the 11. of *Exod.*
 the 7. vers. That when the People of *Israel*
 went out of *Egypt*, the Text saith there was
 not a Dog that did move his tongue against
 them. We know the deliverance from *Egypt*
 was typical: It notes the deliverance of the
 People of this new *Jerusalem* from the Ty-
 rany of Anti-christ. And therefore in the
 15. of the *Revel.* you find that *Moses* song
 it is sung again: In the 15. of *Exod.* after
 their deliverance from Pharaoh, *Moses* sings
 a song of thanksgiving, and in the 15. *Rev.*
 they sing it over again, vers. 2. 3. after their
 deliverance from their Captivity. The Dogs
 of the World, they do move their tongues
 against the Saints of God now, but there is
 a time coming that no Dog shall move his
 tongue. They shall be so convinst of the In-
 habitants of *Jerusalem* that God is with
 them, that they shall not be able to move
 their tongues against them. And I remem-
 ber

ber *Lactantius* (that I spake of before, that did speak so much in his time, so many hundred Years agoe, that there was such a time coming;) he hath this expression among others, at that time it shall be with wicked men as it was with the People of *Egypt*: when God (saith he) did deliver *Israel* from the *Egyptian bondage*, he brought most dreadful Judgments upon the *Egyptians* at that time, so (saith he) when ever the time shall come, that God shall set up *Jerusalem* as the praise of the whole world, then shall be most fearful Judgments upon the ungodly. Now indeed Judgment begins at the House of God, and the Saints in many places suffer most, but *then* Judgment shall fall upon the *Egyptians*, and God will destroy wicked men, or at least subdue them so far, as they shall not be able to do any hurt to the Saints: and that's the first thing that shall be, when *Jerusalem* shall be made the praise of the whole earth, the People of God shall be delivered from wicked men and all oppression, and much less shall they be oppressed by one another: It is that that darkens *Jerusalem* now that it's under oppression from evil men, and that that the Saints do oppress one another so much. But for the Union of the Saints, that we shall speak of afterwards.

But

But for the second thing and that's this : Then shall all the expressions of the Churches glory, that we have in the Old Testament in a Typical way, be fully made good, and that visibly : It shall be visibly and apparently to the World made good.

You will say, what are those.

There are very many, the Lord speaks very much of the Glory of his Church, when he had his Church, but among the the *Jews* ; But certainly the ways of God towards his Church then were typical, and God intended by his high Expressions of the glory of his Church then, some other thing that should be afterwards made good in a more apparent and visible way : As thus now, you have these things said of the Church of God in the Old Testament.

First that it is the *Portion of God*, Yea it is his *Pleasant Portion*. *Jer. 12, 10, vers.* By that that hath outwardly appeared, who would think that a few People that were contemptible to the world, were Gods pleasant portion : all that we read of the State of the Church in the old Testament will appear one day before all the world, that indeed God did not say in vain of his Church, that it was his pleasant Portion.

Secondly,

Secondly we find that God saith, that his Church is his *Inheritance*. *Isa. 19. 25.* It is his own *Inheritance*: Yet how do the wicked break into the *Inheritance* of God for the present: But there is a time a coming that the Lord will make it appear to all the world, that his People are his *Inheritance*.

Thirdly, the Church is called *the dearly beloved of Gods Soul*. *Jer. 12. 7.* It is a very high expression, *the dearly beloved of his Soul*: and yet at that time, the Lord saith there, that he will give the dearly beloved of his Soul into the hand of their enemies. Oh! but how doth it appear then that the Church is the dearly beloved of Gods Soul, well, though it doth not so appear now to the World, God hath a time to make it appear before all the world, that his Church is the dearly beloved of his Soul.

A fourth Expression is, That it is the *Peculiar Treasure of God*, in the 19. of *Exod. 5.* *ye shall be a peculiar Treasure unto me above all People.* Men make much of their Treasure, but especially Treasures that are *Peculiar*: Now the Lord hath another Treasure besides the Church; the blessings of God in nature are Gods Treasure, therefore in the 28. of *Deut. 12. vers.*
The

The Scripture saith that God did bring out of his good treasure, when he speaks of the outward blessings of his People: when God gives us of the good things of nature, he gives us out of his good treasure; I but thats a *Common Treasure*, the treasure of nature; But God hath a *Peculiar Treasure*, and thats his Church, there's the Riches of God: Just as if a Merchant should be trading for divers sorts of Commodities, perhaps he trades for cloaths, or lumber stuff, there is some treasure there, I but he trades for *Jewels* and *Pearls* besides, and he hath them lockt up under divers Locks, and there he accounts all his treasure to be: Now I may compare all the good things of this world, in respect of the Excellency of the Church to a deal of Lumber, of Cloaths, and such things indeed as have some worth in them: But when you come to the Church there be the *Jewels* of God, the *Pearls* of God, and the heart of God is upon them: there God communicates the Riches of his goodness, Oh it's a blessed thing to be one of Gods people, then thou art one of his *Jewels* of his treasure, of his peculiar treasure. Now doth it appear to the world that the Church is the peculiar treasure of God: why it's trampled under foot by men; but God tells

us that there is a time that it shall not be so as now it is, In the third of *Malachi*. There is a time that he will make up his Jewels: Now the Jewels of God lie trampled under feet, they seem to lie in the dirt; but *vers. 17.* They shall be mine saith the Lord of Hosts, in that day when I make up my Jewels, and I will spare them, as a man spareth his own Servant that serveth him. There is a time a coming for God to make up his Jewels, there are many precious Jewels lie in the dirt, and no body regards them. But a time shall come, when it shall be known that there is a difference between him that feareth God, and him that feares him not; why do not we know it now, those that are Spiritual know it. But this Scripture seems to hold forth this thing, that there shall be a time that all the world shall know it. Now the time is that we cannot discern by any outward things a difference between Love and Hatred; But there will be a time that we shall discern between the Love and Hatred of God, apparently before the world; There will be a time when it shall be said, verily there is a reward for the Righteous, verily there is a God that Judgeth in the Earth, thats the fourth Expression.

The fifth is, the Church is called the *Glory of God*: In the fourth of *Isa.* Upon all the glory shall be a defence, and so in another place, I will place Salvation in *Syon*, for *Israel* my glory. The house of Gods glory, So it's called in the 60. of *Isa.* 7. It's called the *Crown of glory*, In the 62. *Isa.* 3. vers. And it's called the *Throne of Gods glory*. *Jer.* 14. 21. ---The glory of God. ---The House of his glory. ---The Crown of his glory. ---The Throne of his glory: All these Expressions hath the Church of God in the Old Testament: Certainly God intended that these being Typical; should Tipifie some glorious condition that the Church should be in, in time come.

We find that the Church is called by way of Tipe, Gods Ornament. *Ezek.* 7. 20. As for the beauty of his Ornament he set it in Majesty. It's the Ornament of God. The Beauty of his Ornament, The beauty of his Ornament set in Majesty. All these three are in one vertue spoken concerning the Church of God. As for the beauty of his Ornament, he set it in Majesty, but they made the Images of their Abominations, and of their detestable things therein. The force of the Argument is this; Saith God,
Why

Why was not my Church, and Ordinances there, more glorious then their false Worship, was not my Temple more glorious then their Images. *As for the beauty of his Ornament.* That is, the Temple that was a Type of the Church, he set it in Majesty, Yet, saith he, they went and made Images, O wretched People, that when they had such a glorious Temple where my presence was so much, and yet that they should turn to Worship stocks and stones. As if God should say to any wretched Man or woman, Hast not thou come to the word, and heard the Excellency of my son set forth unto thee, and hast not thou had the glory of God in the Gospel shining before thine Eyes, hast not thou heard of those blessed things that are revealed in the Doctrine of grace? and yet wilt thou turn after base things to satisfy thy flesh, and mind nothing else but that: O unworthy wretch that ever thou shouldst be partakers of any of those Excellent and glorious things, that are revealed in my Gospel. Just in such a manner doth the Lord speak to this People. What, go and forsake my Temple and Ordinances, and go and turn to Images, when it was so glorious; O unworthy that ever they should receive mercy from the Lord.

Now

Now was the Temple of God at such a time as that is, *Gods Ornament*, so beautiful, and set in Majesty, surely Gods Church that is Tipified by it, is one day or other to be an Ornament to God, and a Beauty, and set in Majesty and glory.

And then it's called the *Royal Diadem*. In the Book *Isa*. There is a time therefore when this must appear to be so, which is, when the Lord shall set up *Jerusalem* as the praise of the whole Earth. Now if the state of the Church in the time of the Law that was Typical, was so, mark what the Apostle saith concerning the types and shaddows of the Law, *Heb. 10. 1. The Law having a shaddow of good things to come, and not the very Image of the things, can never with those Sacrifices which they offered Year by Year continually, make the comers thereunto perfect. The Law had but a shaddow of the Image of things, as is observeable. It had not so much as the Image, it was but a shaddow, then surely they could but barely resemble the good things to come: here this Scripture may be understood by the way*
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that *Limners* or *Picture-Drawers* use when they would make a *Curious Picture* of a Man. First they draw a shadow with a peice of Chalk or Cole, by which you may see a little proportion of the man, but whats this to the *Image* of the man, now thats more excellent, and much beauty there is in that; But in the *man himself* there doth appear more glory still then in his *Image*: why the time of the Church under the Law, that was like the drawing of a man upon a peice of Board with a Cole; But now, the state of the Church under the Gospel, thats like the *Image* it self, and the state of the Church in Heaven, that's as the *Man himself*: So then, I make use of this Scripture thus: If the Lord speak so of his Church in the time of the Law, when the state was but Typical. That it was his *Portion*---his *Peculiar Treasure*---his *Inheritance*---and his *Diadem*, ---and *Ornament*, and the like; what shall it be in the time of the Gospel, when we come to have the *Image* of the thing, not the *shadow* but the *Image* and then what must it be in Heaven, when it comes to be the thing it self in glory---

glory---and this is the second thing that shall be, when the Church comes to be the praise of the whole Earth. Oh now give God no rest, Lord let it appear thus; this point will help you to pray much, and you should put this into your Petitions. Lord make thy Church appear to be thy *Portion*. Thy *Treasure*, Thy *Glory*, now come Lord Jesus come quickly, O that that day might come.

The third thing is this, That when God sets up *Jerusalem* as the praise of the whole Earth, then God will make good the promises, that he hath made unto his Church in the Old Testament; And he Prophecies of the glory of his Church, which are very many, that the truth is, we do not know what to make of them, we are faine to make Allegories of them, when it's very probable that they are to be in a literal way to be understood, and all for the want of the knowledge of this one thing, that there is a time for God to set up *Jerusalem* as the praise of the whole Earth. Commonly we find that Divines have opened the promises of the Old Testament either by way of an Allegory, or of the

state of the Church in glory, so that there hath been a great mistake in this thing.

We find in the 54. of *Isa.* 17. when the Lord makes a promise to his Church that no weapon that was formed against that should prosper, he concludes it and saith, *This is the heritage of the servants of the Lord.* All the promises in the Old Testament, are the Inheritance of the Saints of God, It's a very sweet place, It's an Excellent place to poor People, that have no Riches, nor Inheritance left them by their Parents, but they have the *Promises* for their Inheritance. Thou mayst look over the Book of God, and whatsoever promise thou findest made to the Church, thou mayst look upon it as thine Inheritance. Many carnal men that have great Inheritances otherways, they have nothing to do with the promises of the Saints, But the poorest Saint hath all the glory that there is in the promises of the Word of God, they are their Inheritance.

But in the mean time I have little.

Why

Why thou art under age yet, and God he is thy Guardian, and God will be accountable to thee for all, and the longer thou stayest before thou comest to thine Inheritance, the more shalt thou have when thou comest to it: and therefore remember that all the promises in the word are to be made good to thee one way or other, and all that concern his People will be made good in this world, when God shall come and set up *Jerusalem* as the praise of the whole Earth. We shall understand that hereafter, and therefore we find in the 5th. of the *Revelations* that there the Lamb, he is onely able to open the Seales of the Book. There was brought a Book Seal'd, and a Proclamation was made to know, who was worthy to open the Book and to loose the seales thereof. Now the Text saith, that *Jehn* saw none found worthy.

At length there appeared a Lamb as it had been slain, and he was found worthy, and the Book was given to him, and he opened the Seales of the Book: this Book is the Book of the Prophecies of the state of the Church in the new Test-

ament, and the promises of God for the glory of the Church of the new Testament. Now these things have been kept Sealed for a long time, and especially before Christs time; But Jesus Christ the Lamb that hath been slain, It is he onely that is able to open this Book and the Seales of it, and there is a time that he will open it, he opens it by degrees to his Church. And therefore I find it's very observeable in the 22. Revel. 6. *vers.* There comes an Angel to John, and said unto him; *These things are faithful and true.* And the Lord God of the holy Prophets sent his Angel to show unto his servants the things which must shortly be done. Why now John was before, speaking of the glorious condition of Jerusalem, the Jerusalem that came down from Heaven; Now faith he, The Lord God of the holy Prophets sent his Angel. Why is it faith here. The Lord God of the holy Prophets. The meaning is this, that the Lord now sends his Angel to make his Servants to understand what was in the Prophecies, and therefore the Lord hath this title, The Lord God of the holy

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Prophets. It's not said here, *The great God*, or the *holy God* onely, or the *Father of Christ*, or any such title; *But the Lord God of the holy Prophets.* That is, I here will manifest to my Servants what I did Inspire the holy Prophets with in former times, and will open their Prophecies unto them. O it will be a blessed time when we shall come to understand the Prophecies of the Old Testament, and how they do Aime at the New Testament, you Read their Book and how often do you shut the Book and say O Lord I cannot understand, I do not know the meaning of these things, and so likewise the book of the *Revel.* and some times you are ready to think, why doth God write so in his word. But be satisfied in this thing, in your Reading the Scriptures there are some things very dark, But now the main things that concerns thine everlasting Salvation, are cleare enough; and bless God for that. But now if you would know why other things are dark, they are dark because the Lord Intends in them to manifest some glorious thing, that he will do towards the latter end of

the world for his People, that the truth is, God would not have generally known till then---you will say, why then have we the Scriptures ---yes we have them now, that God may appear so much the more glorious when they are fulfil'd, that they may be manifested to his Saints that these are no other things then the Prophets did Prophecied of divers thousand Years ago.--Now this will mightely add to the Joy of the Saints when they shall come to see, O this is partly fulfilling of such a Prophecied in *Isa.* and in *Ezek.* and in the *Revelations*, now it adds to the Joy of the Church to know that these things that now they have, are no other then God did foretel by his holy Prophets, as no question now when Christ was prophecied of, For he was Prophecied of for 4000. Years before he came into the world, and in a Mighty dark way, as now this first Prophecied of Christ. *The seed of the Woman shall break the Serpents Head*, what could they understand of this, and yet under this Prophecied was the whole Gospel Prophecied of---and he shall bruise thy heel, there all the sufferings of Jesus Christ were Prophecied of under that

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Prophecie. Now I am confident that for the general part of the *Jews*, they understood no more of that Prophecie to be ment of Christ and his sufferings, then we when we Read in *Ezek*, and in the *Revelations*, do understand what God will do for his Church, in time to come---But now when this Prophecie is fulfil'd, that we find the seed of the Woman is come, and how he hath overcome Principalities and Powers, and how the *Devil* hath opposed him; now we see the meaning of this Prophecie, And now we can bless God so much the more for Christ.

Christ is no other then the Lord did in Paradise formerly Prophecie of. And so divers other Prophecies in the Old Testament, as, *The Scepter shall not depart from Judah until Shilo come*. Alas none of the *Jews* almost did understand this--- And that *not a bone of Christ should be broken*, and so I might name you 40. such Prophecies---so Just as now, The Prophecies that were Prophecied of concerning Christs coming into the Flesh, were very obscure in the Old Testament, but were made clear by
the

the fulfilling of them to us in the New; So the Prophecies of the glorious state of the Church, when *Jerusalem* shall be made as the praise of the whole Earth, they are obscure to us yet, but when it comes to be made cleer, the Saints of God will praise and bless God that now they come to injoy that that so many years ago was Prophecied of: And therefore comfort your selves in this, when you Read the Prophecies in the word. ---But certainly when it shall come, It will be a blessed time, and therefore pray for it, give the Lord no rest till he set up *Jerusalem* as the praise of the whole Earth, For then shall the Book of God be opened, and things shall be seen mighty plain when that comes. I will give you one Scripture for that, of the cleer opening of things when *Jerusalem* shall be made the praise of the whole Earth. You find in the fourth of the *Revelations* and 1. *vers.* There was a *Door* opened in Heaven, nothing elce but a *Doer*. But afterwards you find that *Heaven* it self was opened. In the 19. *Chap.* 11. *vers.* *And I saw Heaven*

Heaven opened, and behold a white Horse, and he that sat upon him was called faithful and true, &c.

First a Door was opened, and then the Heaven of God was opened; Noting that there should be a Progress in the state of the Church; at the first they should have but a little knowledg, but afterwards they should have abundance of knowledg. And in the 11. Chap. the 19. vers. And the Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament, &c.

How comes that to pass, for in the time of the Law there was no such opening of the Temple, as to see the *Ark* of Gods Testament, for that was kept hid: But now speaking of the glorious times of the Church in the state of the Gospel, the *Temple* of God was opened in Heaven, and there was the *Ark* of the Testament of God seen, it was made cleer. Then the *Ark* of Gods Testament it was kept hid from the People, that they could not see it in the time of the Law.

But

But when *Jernsalem* shall be made the praise of the whole Earth, the Temple shall be opened, and the Ark shall appear, the word of God shall be made open in the promises and Prophecies of it; Therefore let us pray and believe, let us believe and pray that this time may be hastened.

The

The Second

SERMON.

On a Fast day at Stepny. October 31.

1645.

IN the fourth place, the time when *Jerusalem*, shall be made the praise of the whole Earth, what shall be done then (we shall be delivered from all oppressions. ---The *Titles* of the Church made good visibly, ---Prophecies and Promises fulfil'd.--- And in the fourth place there shall be a wonderful confluence of People that shall Joyn with the Saints in the way of Gods worship. It's true, now there are but a very few, that do Joyn to worship God, how little is God known in the world; And Jesus Christ, how little is he acknowledged in all the world, if I should deuide the world (*as some have*) into 30. parts. They find not a-
bove

above 5. of those 30. that do so much as acknowledg Jesus Christ, all the other are Heathens at this very day. And then among those that do acknowledg Christ, In the *Grecian* Churches though he is acknowledged to be Christ the Saviour yet they are extream ignorant generally. And what a great part of the Christian world hath Popery under it, ---and among those that make profession of Christ, how few are there that do honour him and worship him according to his own way. But when this time comes that *Jerusalem* shall be made the praise of the whole world, you shall have a mighty confluence of People; It shall not be said any more, *Little flock*, *Fear not little little flock*, but it shall be a great flock, and therefore you find in the Book of the *Revelations*, that *Jerusalem* when it comes to be measured, it was said to be a great City, a mighty confluence shall be unto the Church: In the second of *Dan.* 35. It's said there (speaking of the Church as I remember) 'tis by way of resemblance of a stone: that it should grow great as a Mountain, and it should fill the whole Earth; there

there should be the generality of the world called in, the fullness of the Gentiles, together with the Jews; I will not say every one, but generally they shall be called in to the true worship of Jesus Christ, and to the imbraceing of the Gospel. -- That Scripture in the 60. of *Isa. Ch. 3. 4.* and so on, it is remarkable for this. *And the Gentiles shall come to thy light, and Kings to the brightness of thy rising, lift up thine Eyes round about and see; all they gather themselves together, they come to thee, thy Sons shall come from far, and thy Daughters shall be Nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged, because the abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Mariners and those that converse at Sea, they shall be converted unto the Church. Tis a Prophecie shewing that the Lord hath a Special care of Marriners, that have gon on in ways of Ignorance, not knowing Christ and the way of the Gospel, saith he, Abundance of the Sea shall be converted unto thee. He doth not mean the waters of the Sea,*
But

But the Peop'e that do converse in the Seas, Marriners in the Sea; That they shall even come over Sea to Joyn when they hear the Gospel comes to be set forth in the beauty and Power of it. And so he goes on still further in the 6. vers. *The multitude of Camels shall cover thee, the Dromedaries of Median and Ephah, a'l they from Sheba shall come, they shall bring Gold and Incense, and they shall shew forth the praises of the Lord.* Read but this 60. of *Isa.* and you shall find both this of the Multitude of People. ---And of abundance of glory of *Jerusalem* that shall be; which in the very Reading of it you cannot think, that this hath been yet fulfil'd since the time of this Prophecie, and therefore is yet to come. ---And so in the 66. of *Isa.* (For this Prophet *Isa.* is the most Evangelical Prophet, that speaks most of the glory of the times of the Gospel then any Prophet. vers. 7. 8. *Before she traviled she brought forth, before her pain came, she was delivered of a man Child. Who hath heard such a thing, who hath seen such things, shall the Earth be made to bring forth in one day, or shall*

a Nation be born at once, for as soon as Zion travelled she brought forth her Children. -- hears the Number and the Suddainness of it together, It shall be done even in a suddain way.

That promise shall be then fulfilled to Christ, wherein the Lord had said to him, *That he would give unto him the Hea:hen for his Inheritance, and the uttermost parts of the Earth for his possession:* Now though that promise be made to Jesus Christ, yet the Lord is a great while afore he doth make it good to the uttermost, that he did intend, well then may we be content to wait for the fulfilling off promises, when as the praise that God hath made to his own Son, he is tain to wait for the fulfilling of it. And that's the fourth thing, a great confluence of People shall come into *Jerusalem*, It shall be a great City.

And then in the fifth place, where there are multitudes coming in, will there not be a great deale of dross and filthyness; It is usual, that a Church while it hath but a few, it may continue in some purity, But let a Church have many to Joyn with it, have but any considerable

D Number,

Number, it usually doth quickly corrupt. There grows a great deale of soyle and filthyness, where there are a Number joyned together. But now this shall be the glory of this *Jerusalem*, that though it shall be very great, there shall be a mighty confluence of People, yet it shall abide in its purity, there shall be a great deale of Purity in the Ordinances that they shall have, and in the professors that shall joyn together, and for that, we have that Prophecie in the 44. of *Ezek. vers. 9.* which is a place by all Divines understood of the state of the Gospel. Thus saith the Lord God, *no stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary: not so much as uncircumcised in Heart.*

☞ Mark here, it seems in the times of the Gospel, a meer outward Profession is not enough, for one to Profess himself to worship God, and the like; But if he be uncircumcised in *Heart* he must not enter.

You will say, how can we know the *Heart*.

It's

It's true, we cannot know the *Heart*, unless it be some way discovered, but if there be any thing to discover wickedness in the *Heart*, such a one in the times of the Gospel must not be received into the Church of God.

And there will be a time of greater discerning then now there is; and therefore you find it in the 21. Revel. where St. John doth Prophecie of the new *Jerusalem*, at the last vers. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abominations, or maketh a lie: but they which are written in the Lambs Book of Life.* In no wise, no, no, there's two negatives there, though we in our English Tongue make two negatives to be an affirmative, yet the holy Ghost doth not; there shall not not, no, in no wise shall there enter any unclean thing into it.

Now it is apparent by divers things in this *Chap.* that this must be meant, not of the glory that there shall be in the highest Heavens, but of some glory of the Church here, For it is said in the 24. vers. *That the Nations of them*
 D 2 *which*

which are saved shall walk in the light of it, and the Kings of the Earth do bring their glory and honour into it. Now the Kings of the Earth do not bring their glory and honour to the highest Heavens, there's indifference between a King and the poorest and meanest, they must there be stript of all their Robes, and the Kings of the Earth shall bring no more glory to that, then meaner Men. Therefore it must be understood of an Estate here, where the Kings of the Earth do bring their Glory to it.

Tis very hard to conceive that it is Impossible for any Hypocrite to get in, yet the Scripture speaks so as it shall not be ordinary for an Hypocrite to get in, Indeed in the state of the Church as hitherto it hath been, or as yet it is, there are abundance of Hypocrites, and therefore that's no Argument against labouring to cleanse the Church from prophane ones, to say, why the best of all have those that are Hypocrites, though it's true, yet when men do some way or other discover themselves to be Hypocrites, they must not be received into the Church.

But

But now hear's the Question, whither there should be any but those that should give such Testimony of Godlyness, (as may appear to the judgments of men to be so) And if once they appear to be otherwise, they should be cast out of the Church.

This must be a certain rule, those that ought to be cast out if they were in, they must not be received in, If now they were to be received. If no prophane one but must be cast out, if they were got into the Church when they appear to be so, why then certainly they are not to be taken in appearing to be prophane.

We are now to labour what we can to come as neer to that glorious *Jerusalem* as we are able, we are now to labour to promote the condition that the Church shall be in then, But we cannot expect for to have it yet, till the Lord doth put *another Spirit upon men then hitherto*. Therefore when God intends to make *Jerusalem* as the praise of the whole Earth, there will be certainly *another Spirit upon men then yet there is for the present*.

Therefore in the 6. place, the gifts and graces of the Saints shall be exceedingly raised and enlarged. Those that are now poor and low and mean, shall be then very much enlarged and raised. For that sake these Scriptures. *Isa. 65. 20.* There shall be no more thence an infant of days, nor an old man that hath not filled his days; For the Child shall die an hundred Years old, but the sinner being an hundred Years old shall be accursed. This apparently speaks of an Estate in this World, But now the meaning is this; That there shall thence be no more an Infant of Days; that is, those that are weak shall be raised to a very high pitch of Ability and understanding, even young ones shall be raised very high, to have the understanding of men in them; And so proportionably the gifts of the Saints shall be raised in that time. And in the 127 *Zech. 8. vers.* There it's more cleer. In that day shall the Lord defend the Inhabitants of Jerusalem, and he that is feeble among them, at that day, shall be as David, and the House of David shall be as God, as the Angel of the Lord before them. Mark,
he

he that is feeble shall be as David at that day, and the House of David shall be even as the Angel of God; Those that are weak Christians yet at that day, when the Lord shall set up *Jerusalem* as the praise of the whole Earth, weak Christians shall be as *David*, and he that is strong, shall be as an Angel of God. Now I would but know when was this, what time was this, was this ever in the time of the Gospel; I verily believe the times of the Gospel are as glorious at this day as ever they were since the Apostles days, in regard of the graces of Gods Spirit. There is as cleer *Revel.* of Christ, and as strange workings of the graces of Gods Spirit in the generality (I must except those that were eminent, as the Apostles, and those that had miraculous and extraordinary gifts. But to speak of the generality of Christians, they have as much knowledg of Jesus Christ, and the ways of Christ as ever any; yet can we say now that even strong Christians are like *David*. If we should examine and see what *David* was, how short should we come, where have we almost any that may paralel with

David; But there is a Prophecie that the feeble shall be like *David*, and the strong ones shall be like the Angel of God. In the 45. *Psalme*. There the Church is discribed, *The cloathing of the Kings Daughter is of wrought Gold, and she shall be brought unto the King in rayment of Needle Work*, Which is but to signifie the Excellent gifts and graces of the Saints, that they shall be cloathed as it were with their gifts, as Princes Daughters that have such Cloathing. And *Revel. 22. 3. 4.* There's a Prophecie that they shall continually stand before the Lord, and serve him night and day; they shall be unweariable in the service of the Lord, they shall serve him *night and day*; Now you are quickly tired, a little time in the worship of God doth tire you; But there is a time coming, when the Saints shall be so strengthened with the gifts and graces of the Spirit of God, as they shall be able to serve him night and day.

The seventh thing that shall be done, when *Jerusalem* shall be raised as the praise of the whole Earth; It shall be the glorious presence of Christ that shall be

be amongst them. *I say, the Glorious presence of Christ. I do not say the personal presence of Christ in his Body;* For that would require arguing and much dispute, therefore we meddle not with it; But that there shall be a more glorious presence of Jesus Christ in his Churches then yet hath been; That the Scripture seems to be clear enough in: As in the 21. Revel. 22. vers. *And I saw no Temple therein, that was, in the New Jerusalem. For the Lord God almighty, and the Lamb are the Temple of it: and the City had no need of the Sun, neither of the Moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.* That is, there should not be such need of help as now there is, Either from Creatures, or ordinances in comparison, for the Lord God shall be the light of that place, and the Lamb shall be instead of the Temple. In the 2 Peter 1. 19. compared with the 2d. Revel. 28. There is very much to give light to this, and yet that we are not able to understand thoroughly the meaning of it: *We have also (saith he) a more sure word of Prophecie, where-*

unto you do well that you take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. This more sure word of Prophecie, he means certainly the Scriptures that we have, and the way of Gods revealing himself there, *You do well to take heed, (saith he unto this;) Until the day dawn and the day star arise in your hearts.* He seems to speak here, of another manner of manifestation of light from God, that shall be besides that sure word of Prophecie, that is, *the day star rising in their hearts.* Now compare this with the 2d. Revel. and the 28. There is promised to such as do overcome in Antichristian times, that at length the *Lord will give unto them the morning star.* Now these too being compared together, may cause us thus much to see, that there certainly shall be some further presence of Christ among the Saints, then in former times hath been; For *Christ*, he is the morning star, and God will give them the morning star, that is, he will give them Christ, the presence of Christ shall arise in the hearts of the Saints in another way

way then formerly; For they were Godly to whom this morning star is promised, But if you continue to be Godly, and to overcome in the Antichristian time, you shall have this blessing, *you shall have the morning star*; They had Christ to justify them, and to sanctifie them. But they were promised to have Christ yet further, in another more high and glorious presence of his, to be as a *morning star* ariseing in their hearts.

And in the 33. of *Isa.* 17. There it's promised to them that are upright, that they should see the King in his glory. *Thine Eyes shall see the King in his beauty.* The promise is made to those that are described in the 15. vers. Jesus Christ the King, that was so much desired in former times, shall appear in his beauty and glory unto them. And in the 102. *Psalms*. There's a clear Prophecie of this Estate of *Jerusalem*, when the Lord shall make it the praise of the whole Earth. *Thou shalt arise and have mercy upon Zion, for the time to favour her, yea the set time is come,* vers. 16. But in the 15. vers. *So the Heathen shall*
fear

fear the name of the Lord, and all the Kings of the Earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. There will be a glorious appearing, when God shall come to build up Zion, and make *Jerusalem* as the praise of the whole Earth. God hath appeared gloriously in all his works in former times, But this great work is the greatest next the sending of his Son, into the World to be made flesh; It is the greatest that ever was done, the building up of Zion, *Then God shall appear in his glory.* When the Marriage of the Saint shall be, the new *Jerusalem* that is the spouse of Christ. As Parents do use to put on their best Garments, in the time when they marry their Children, so in the time when the Lord shall raise *Jerusalem*, thus it shall be, as a grant Marriage day of the Church to Christ. *Now there is a Marriage of particular Souls to Christ;* But then there shall be a glorious Marriage of the *Universal Church* to Jesus Christ, as in a Body; And then the Lord shall appear in his glory; There shall be a more glorious presence of God and Jesus Christ

Christ with the Saints, then yet we have had,

The eight thing, that there shall be when *Jerusalem* shall be set up as the praise of the whole Earth. That godly-ness, and the Saints shall be honoured in the World. As they have been trampled under feet, and disgraced, and vilified in the World; So when this time shall come, they shall be honoured in the World, and their Enemies shall stoop to them. We have a great many Scriptures that tend that way. In the 49. *Isa* 23. *vers.* You may Read there how the Enemies shall come and stoop to the Saints, that did despise them before. And so in the 3d. *Revel.* 9. *vers.* Those that hated you should come and bow unto them. *I will make them of the Synagogue of Satan, which say, they are Jews and are not, but do lie; Behold I will make them to come and worship before thy feet, and to know that I have loved thee.* They will not own them now, but God hath his time to make wicked and ungodly men, to come and acknowledge that these are the beloved ones of the Lord, verily these are the *Servants*,
yea

yea they are the Children of the most high God. And more specially those Scriptures that you have in the Prophetic of *Isaiah* Chap. 60. 6. and so the 13. vers. 6. *The Multitude of Camels shall cover thee, the Dromidaries of Midian and Ephah: all they from Sheba shall come, they shall bring Gold and Incence, and they shall shew forth the praise of the Lord. All the Flocks of Kedar shall be gathered together unto thee, the Rams of Nebaioth shall Minister unto thee. And vers. 13. The glory of Lebanon shall come unto thee, the Fir Tree, the Pine Tree, and the Box together, to beautifie the place of my Sanctuary, and I will make the place of my feet glorious.* Mark, The Church it is the place of Gods feet, It's under God, but the Lord hath his time to make it glorious before all the World; For if you speak of the Spiritual glory of it, So it is glorious now, Gods Church it was always glorious spiritually before God, and was the most glorious Object that God had to view in the World; But hear's a promise that he will make it glorious before others. *Vers. 14.*

The

The Sons also of them that afflicted thee, shall come bending unto thee, and all they that despised thee, shall bow themselves down at the Soles of thy feet, and they shall call thee, the City of the Lord, the Zion of the Holy one of Israel. It may be they called them before nick-names; they call'd you Hypocrites, and you were they that made such a show of Religion, but you were a company of proud People that would seem to be holier then other men; But now they shall call thee the City of the Lord, and the Zion of the holy one of Israel. And vers. 15. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an Eternal Excellency, a Joy of many Generations.

This is not spoken onely unto Godly men personally and particularly, but to Godly men as in a Society, as in the Church; they shall be made an Eternal Excellency, and a Joy of many Generations.

And again, for the 9. of Zech. 16. v. And the Lord their God shall save them in that day, as the Flock of his People,
For

For they shall be as the stones of a Crown lifted up, as an Ensign upon his Land. They shall be as the stones of a Crown lifted up: This shews the Excellent glory that shall be put upon the Saints: Now they are as stones in the dirt; but then they shall be as the stones in a Crown that is lifted up. And so in the 12. Chap. 5. vers. *And the Governours of Judah shall say in their hearts, the Inhabitants of Jerusalem: my strength in the Lord of Hosts their God.* It is not, shall be, that in another Character, and they in that Jerusalem, they shall be honoured by the Governours of Judah; *And the Governours of Judah shall say, well, our strength it is in the Inhabitants of this Jerusalem, In the Lord of hosts their God; We accounted them before but as Scismaicks and precise Fowles, But we see that God is with them. And the Governours of Judah shall say, our strength is in the Inhabitants of Jerusalem, In the Lord of Hosts their God.* This will be a blessed time when Governours shall acknowledg the Saints to be those that the Lord doth own; and they shall acknowledg the very strength of a Nation

Nation to consist in the Saints; They shall see that the Saints have a propriety in God beyond others; there is such a time a coming, how ever they be despised now----In the third of *Mal.* 3. The Lord makes a promise that he will gather up his Jewels, and there shall be a time when there shall be known a difference between him that feareth God and him that feareth him not; The Saints of God are compared to Jewels that lie in the dirt, and Swine trampling upon the Jewels, but there is a time that the Lord will gather up these Jewels, and at that day there shall be known a difference between him that feareth God, and him that feareth him not: this time is coming, and this is the time that my Text speaks of, that we should give the Lord no rest until he make *Jerusalem* thus: Certainly when this is, It will be the praise of the whole Earth.

The ninth thing is, when *Jerusalem* shall be made the praise of the whole Earth, it will be made a quiet Habitation, there shall be a blessed Union of the Church, then shall devils be taken away: Now that that hinders the beau-

beauty of the Church, and of the Saints and doth exceedingly darken their beauty, it is their divisions: were it that the Saints of God could live in Union one with another, and so grow up in holyness, they would be a great deal more beautiful in their conversations: *My beloved is one, and the Daughters saw her and blessed her.* But the divisions and contentions that there are among the Churches, do exceedingly take away the beauty and glory of them, and therefore they are not now the praise of the places where they live, but many times they make themselves the scorne of the places; but there is a time a coming that this Spirit of division shall be taken away from among the Saints, you will say that will be a blessed time indeed: He give you two or three Scriptures that are very observeable for this, In the 11. of *Isa. 13. vers.* Theres the first promise of *Union* that there shall be among the Churches. *The envy also off Ephraim shall depart, and the adversaries of Judah shall be cut off, Ephraim shall not envy Judah, and Judah shall not vex Ephraim.* Now ordinarily in Scripture,

Ephraim

Ephraim and *Judah* is made Typical of the Churches, there was a great deal of contention between *Ephraim* and *Judah*, one envying another: Now this Prophecie is not yet fulfil'd, for we never Read of *Ephraim*, (that is,) the 10. Tribes and *Judah* were joyned in that near League and Union one with another, as yet; For the 10. Tribes were carried Captive and never returned, *Judah* indeed was carried Captive and they did return, but not the 10. Tribes. Therefore it is spoken of an Estate of the Church afterwards; though my Church shall be in after times, the times of the Gospel, like *Ephraim* and *Judah* one envying one another, He take away their envy, they shall not envy but they shall love one another, and joyn one with another. *Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*

--- And then another Prophecie is, in the 14. *Zech. 9. vers.* And the Lord shall be King over all the Earth, in that day, shall there be one Lord, and his name one; It's true, all of us that are Christians, we acknowledg but one Lord, but we call him by divers Names, and one

saith, this is his mind, and another saith, the other is his mind, but saith he, In that day as there shall be but one Lord, so his Name shall be but one. There shall not be those different apprehensions of Christ as now there are, but Christians shall generally joyn together in one. There shall not be such opinions to divide Christians one from another as now there are, there shall be but one Lord, and his Name shall be but one. ---And a further Prophecie which is very remarkable, is in the third of Zeph. 9. *For then will I turn to the People a pure Language, that they may all call upon the Name of the Lord, to serve him with one consent.* In the Original it is, with one Shoulder, now how do Christians shoulder one another, and push one another by the shoulder as it were, opposing one another what they can; but then they shall joyn their shoulders together and all shall be but as one shoulder; they shall serve the Lord with one shoulder, with one consent; their hearts shall joyn in one, and then their strength shall joyn together: Now this is that that shall be done, when
the

the Lord shall make *Jerusalem* as the praise of the whole Earth; you that mind the Lord and the things of his glory, give him no rest until he do establish this that he hath promised, and make *Jerusalem* the praise of the whole Earth.

In the tenth place, there shall be a great change of things in the World at that time, a great change in the whole frame of the creation of Heaven and Earth; And I think verily that place in the eight of the *Romans*, (and there is ground for it why we should think so) is meant of this time. *Vers 20. 21.*

For the earnest expectation of the creature, waiteth for the manifestation of the Sons of God; For the creature was made Subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the Children of God, For we know that the whole Creation groaneth, and travaileth in pain together until now. And not only they, but our selves also, which have the first fruits of the Spirit.

Even we our selves groan within our selves waiting for the Adoption, to wit, the redemption of our Bodies.

Now that this should be then, In such an Estate of the Church in this World, this is the Reason, either you must grant it to be so, or otherwise you must grant that after the day of Judgment, in the state of glory that the Saints shall have (which Divines generally say shall be in Heaven) you must grant that then there shall be the continuance of all the Creatures as now they are, and that the Saints must live here: Now that is hardly granted by any Divines.

But this speaks of the whole Creation to be delivered from their bondage, and to come to partake of the benefit of the Adoption of the Sons of God: that is, at that time when the Adoption of the Sons of God shall appear gloriously, that there shall be such a change in all the Creatures, that they shall be restored to the first perfection, that they had in the state of Innocencie; They groan to be delivered from the bondage, surely they do not groan to be Anihilated and turned into nothing: therefore

fore there is a time for the Heavens and Earth, and Sea, and Plants, and Beasts to be in another condition then now they are.

And to say that this shall be at the day of Judgment, or after, few Divines have thought, But this is spoken of a time when all the Creatures in this world shall have a mighty change put upon them. And to that end the Scripture likewise in the 2 Peter the 3d. Chap. (though one would think in the Reading of it) if you did not mark it thoroughly that it should be meant at the day of Judgment; but if you observe it thoroughly, it seems to be spoken of a great change, that there shall be when the creatures shall be delivered from bondage. In the 10. vers. *But the day of the Lord will come as a Theefe in the night, In the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works that are therein, shall be burnt up,* and now observe the 13. vers. *Nevertheless we according to his promise, look for new Heavens and new Earth wherein dwelleth*

Righteousness. There shall be a mighty change in the world by Fire, or some other way, and so as all things shall seem as if they were brought into nothing, but saith the Apostle by the Holy-Ghost, *We according to his promise look for new Heavens and a new Earth wherein dwelleth Righteousness:* Now suppose all the world were dissolved, how new Heavens and a new Earth then? Shall the Saints after the day of Judgment have a new Earth, and live upon the Earth here? This I suppose you would think to be but a very strange Doctrine; But now this is such a change of things as shall have *New Earth*, as well as *New Heavens*, and this is according to the promise, now what promise have we in all the *Book of God* that this hath reference to.

I find all Divines refer it to the 65. of *Isa.* For you have no other Scripture that you can refer this promise to in the 17. vers. For behold, *I create new Heavens and a new Earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoyce for ever in that which I Create, for behold,*

I Create Jerusalem a rejoicing and her People a Joy. So that this Scripture in *Peter*, though in some passages of it may seem to refer to the great day of Judgment, yet compared with *Isa.* out of which it is taken, it appears to be but a very comment upon my Text: and I find generally Interpreters do Interpret this of *Isa.* to be meant of the Church of God in this World. And so by comparing one Scripture with another, we may find out much truth. --- And besides, the Prophets did Prophecie very little about the Eternal life after the day of Judgment, though some thing there was about it, but very little in comparison, and therefore we have a great deal of Reason to think it to be meant concerning this time of this new *Jerusalem*, when God shall make it to be the praise of the whole Earth.

Lastly, This shall add to the beauty of this new *Jerusalem*, that prosperity shall do it no hurt, and therefore as I remember in the 4th. of the *Revela.* The state of the Church in this time is compared to an *Eagle*: there were four Beasts, the first like a *Lion*, the second like

like a *Calf*, the third was like a *Man*, and the fourth was like a *Flying-Eagle*: Noteing the four states of the Church, and the last shall be as an *Eagle*, that is, they shall be lifted above all these outward things: At first when the Church was raised from persecution in *Constantines* time, the History of those times tell us, that there was a voice heard in the Aire, to day is Poyson powred into the Church; It was at that time when *Constantine* did indow the Church with great indowments, and we find it now, that we have weak stomachs, and are not able to bare much prosperity, and therefore God hath thought it rather fit to keep his Church low, but when that day comes, for *Jerusalem* to be made the praise of the whole Earth, there shall be no fear of hurt from prosperity, *For Christ shall be all in all to them*: There shall be a more immediate injoyment of God, and that will keep them from taking hurt by what they have in the creature.

Now lets put all these together and see what a glorious condition the Saints shall be in: surely, when all these things shall

shall be fulfilled, then you must needs say, that *Jerusalem* will be made a praise in the whole Earth. *That is,*

First when there shall be a resurrection, a new creation, a new World, when all Tears shall be wip'd away, when all wicked men shall be kept under.-- When the Church shall appear to be the pleasant portion of God, his inheritance, his dearly beloved, his glory, and when all promises that have been made to them, and all Prophecies of their glory shall be fulfil'd, when there shall be a wonderful confluence of the Nations, *Jews* and *Gentiles* to them, and yet there shall be a great deal of purity in ordinances, there shall not be filth among them as now there is.-- And the gifts and graces of the Saints shall be mightily enlarged and raised ---when there shall be a glorious presence of the Father and of Jesus Christ with them.--when Godliness, and the Saints shall be honoured in the World as much as it was contemnd, ---when there shall be a blessed Union among all the Churches, ---when there shall be a mighty change of the creatures ---and when there shall be no fear

fear of any danger of any hurt by any prosperity that they shall enjoy : surely then will *Jerusalem* be made a praise of the whole Earth : Therefore let the Saints give the Lord no rest until *Jerusalem* be thus made as the praise of the whole Earth.

You will say, are these things so, are they so indeed? This may seem to be very strange, and a strange point to some of you : But in former times, it was not so accounted : those that are learned will find that *Lactantius* 17. Book 18. 23. 24. Chapters, spends then almost all upon this Argument, and he speaks of very strange things, which I am loath to mention, (It may be he might go too far) and he liv'd about 1300. Years ago. --- But *Iustin-Martyr* (that was long before him, for he was but 30. Years after *John* the Disciple) speaking about this point that I am speaking of. I, and all that are Christians of the Orthodox Faith hold this, that there is such a time a coming of a glorious condition of the Church, --- I know that this hath been abused by those that they account Millenaries; there were some that did abuse this

this Doctrin, and made the glory of the Church to consist in fleshly pleasures (and the like) and so they were condemn'd. But I make the glory especially to consist in Spiritual good, yet so as it shall appear to all the World. And I find some Expressions in the Revel. where the Holy Ghost speaks of this, of Christs coming to appear in this glorious manner, he hath another manner of phrase to express it, then I find in all the Book of God when other things are spoken of. In the 19. of the Revel. 9. vers. He had spoken before of the Kingdom of Christ. *And he saith unto me, Write, blessed are they which are called unto the Marriage Supper of the Lamb. And he saith unto me, These are the true sayings of God.* Are there any false sayings of God, It were blasphemy to think so, one would think that if he did but say, these are the sayings of God, it were enough; or these are true sayings: But to make it sure that we may believe it, *These are the true sayings of God.*

Not only the sayings, but the True sayings of God.

Now

Now if you say, How can these things be?

To that I answer as in the eight of Zech. 6. vers. Thus saith the Lord of Hosts, if it be marvellous in the Eyes of the Remnant of this People in these days, should it also be marvellous in my Eyes, (saith the Lord of Hosts;) It's marvellous in your Eyes, should it therefore be marvellous in my Eyes, I am the Lord of Hosts. ---- We may be ready to think these things cannot be; But the Lord intends to put forth an Almighty power in bringing this to pass, and it is that that is much in the heart of God to do.

These things, the nearer the time comes, the more they will be known, and therefore I think it very useful at some time or other, that people should be acquainted, onely Ministers had need have a Spirit of sobriety and moderation, because not yet being fulfil'd they are not thoroughly understood, and therefore we must not dare to be too bold in our guessing at things that are not cleer, But such things as appear clearly, so as we may

may see there is footing for, we should exercise our selves in, and labour to make others acquainted with,

But now, If you ask me when shall these things be, when shall *Jerusalem* be made the praise of the whole Earth.

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may be there is nothing for, we could
exercise ourselves in, and labour to make
others acquainted with.

But now, if you ask me when shall
these things be, when shall I be
made the prize of the whole
Earth.

The Third

S E R M O N.

IT's very hard to determin the particular time; But surely at the end of Anti-Christ's Reign it must be: And how long Anti-Christ shall Reign, that we know certainly, onely the difficulty is to reckon the very time of the beginning of his Reign; I say, how long his Reign shall last, we have certain knowledg of that, that Antichrist shall Reiga for 1260. Years. And we have such Parralel Scriptures for this, that there is nothing more evident then it is, and generally Divines agree upon it.

Those two Scriptures in the Book of the Revel, are sufficient, especially compared with some in Dan. Revel. 11. 2. 3. The Court which is without the Temple leave out, and measure it not, for it is
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given unto the Gentiles, and the Holy City (which is the Church) shall they tread under feet 42. months. And I will give power unto my 2. witnesses, and they shall Prophecie a thousand, two hundred, and threescore days clothed in Sackcloth: Now these 42. months, and 1260. days will come to the same, that is, a day for a Year, wherein the Church should be under the power of Anti-Christ.

And he saith 2 witnesses, not as if he meant only 2 men, but because by 2 or 3 witnesses every thing is established. But the Spirit of God meanes by the witnesses (whatever they are) those that shall witness to his truth, in the true Church of God in all places of the World, those that witness to his truth; They shall Prophecie in Sack-cloth: that is, in a mourning condition, they shall go on in their witness for 1260. days, 1260. Years. --- And so in the 12. of the Revel. there we Read of the woman (by which the Church is set out) that fled into the wilderness, where she had her place prepared of God, that they should feed her there even 1260. days

days. The Holy-Ghost falls upon this number, which is 1260. Years.

Now all the difficulty is about the beginning of this 1260. days, that is, when Anti-christ did prevail, and when the Church was driven into the wilderness.

I find generally those that make a computation of the Reign of Anti-Christ; they pitch it upon 2 Periods; either upon such a time as will be ended within a very few Years, as Mr. *Brightman* and others; he thinks it will be ended so as that the beginning of these days will be a matter of 5 or 6 Years hence, --- And others in the Year 1666. But there is another computation of those, that think Anti-christ did not begin to Reign so soon, and they conceive it will be a matter of 200. or more Years before the beginning of these times. But I think, God hath not left it fully clear to determin about the time, only this, God by his strange kind of workings among us, doth seem as if he were hastening of the time, as if it were near at hand.

Wherefore then, we leave all uncertainties, and come to shew you what use you are to make of what hath been said about this time, of *Jerusalems* being made the praise of the whole Earth.

Use. The first is, the consideration of this, that God hath his time to bring his Church to be in such a glorious condition here in this World, this should be a great incitement to us all to come in and imbrace Jesus Christ, to be Godly, ---why, because the Lord intends to glorifie himself so much in the Church; ---and though I dare not tell you the time, yet there's nothing to the contrary but that it's possible it may be in your days, that you may live to see these times: Or if you should not live, yet in the 12. of *Dan.* we Read of a Resurrection that should be at that time; However, when we do but think that there is a time that Jesus Christ shall be honoured in the world, and Godlyness shall be had in high esteem in the World, It's a mighty Argument to cause man and woman to come in and imbrace Religion. ---But if it should prove to be in your days, as nothing appears to the contrary, but

but many probabilities there are for it. It would go very hard with you, If so be these times should come upon you unawares and you not found to be Godly; For the Scripture speaks most dreadfully against those that have liv'd in the places where Christian Religion hath been known, and yet have been naught and ungodly, and these times found them so: —After these times were described to John in the Book of the Revelations then saith he in the 21. Chap. 8. vers. *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyars shall have their part in the Lake, which burneth with fire and brimstone; which is the second death.*

Mark, The very *Fearful*, and *Unbelieving*, and I take it the Reason why the *Fearful* and *Unbelieving*, is here placed among these notorious Sinners, It is because that in the time that Anti-Christ shall prevaile, many out of fear of trouble and danger shall deny the truth, and cleave to the Antichristian party, and because they see things go very hardly with the Godly party, they will

forſake them through their unbelieve; and therefore they are reckoned in among the notorious vile ſinners; and the rather, becauſe that *a little before this time ſhall come.*

☞ *There will be a great tryal and hour of Temptation, Men will be put to it to be tryed what they are, whether they have faith in the word or not, or whether they have courage for God or not.*

Now therefore, becauſe God intends to put men to the tryal a little before theſe times come, (therefore he ſaith,) *The fearful and unbelieving*, he reckons up them among the notorious ſinners: as if the Lord ſhould ſay; When I am about to ſet up this new *Jeruſalem*, there will come a time of Tryal, and abundance of you that made fair profeſſions while you met with ſome evils, and troubles, through your fear and unbelieve you will forſake my cauſe and will rather cleave to them, But know, you ſhall have your Portion in the Lake of fire and brimſtone which is the ſecond death. --- And ſo in the 22. *Revelations*; there the Holy-Ghoſt ſpeaks of men that

that are *unjust*, when this time shall come, and saith he, *He that is unjust let him be unjust still, he which is filthy, let him be filthy still*, If men will go on in their injustice and filthyness, let them go, saith God, I intend not now to work further upon them; But as these times shall meet with them, so it shall be with them to all Eternity.

The nearer the approaching of these times, the less will wicked men be wrought upon: Therefore now let us come in and imbrace the truth; For this truth that is preached to you, and the workes of God that you are put upon, They will be honoured one day; We love to be of the strongest side, the side that will prevaile, we love to joyn unto it: Certainly the side of Godlyness, and the truths of Christianity is of the side that will prevaile one day, and therefore come in and joyn with them; Though it's true, there are many things now that seem to darken Religion, But certainly Religion is getting up in the world; Though the Devil doth bestir him as much as ever he did since he was a Devil, to darken Religion and the

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Glory

Glory of it in the world, yet certainly Religion is getting up and it will pre-vaile. Take heed you be not like the five foolish Virgins, which I find divers do apply to this very time, when the Bridegroom shall come, when Christ shall come in his glory to set up *Jerusalem* as the praise of the whole Earth, that then the wise virgins shall enter in with him, and be partaker of the glory of the times, But the foolish Virgins shall knock at the door, saying, Lord Lord open to us, but he shall say I know you not, depart ye workers of Iniquity. You that make but a meer out-side of Religion: and have but a formal profession of Religion, you have Lamps but you have no Oyle in your Lamps burning, when Christ shall come, you shall be shut out and not be partaker of the glorious *Jerusalem*, that shall be made the praise of the whole Earth.

And likewise this is a great Argument to move you to bring up your Children in Godlyness, and to instruct them in the ways of Godlyness, because if you should not live to it, yet your Children may, therefore labour to infuse what you can, the knowledg of Christ into them.

them. Now betimes, that so they may partake of those glorious things that are spoken of in the word.

But secondly, Is there a time that *Jerusalem* shall be made as the praise of the whole Earth. Let us be willing to mourn with *Jerusalem* while it is in a mourning condition, and be willing to suffer for Jesus Christ a while, seeing there is a time that all sorrows shall be turned into Joy, and all sufferings shall be done away, and wherein the Saints shall be all honoured and recompenced abundantly; In the the 11. of the *Revelations* you find that the witnesses were to Prophecie in sackcloth, in a mourning condition for a long time. It cannot be meant of two Men, because they were to Prophecie 1260. Years; but what made them go on in that mournful condition. They did beleive this time.

Therefore in the 12. *vers.* You shall find how they that had Prophecied in Sackcloth for so long a time, they were slaine a little before this time came, and for 3. Years and an half together, there was a slaughter made of them, and the Text saith, after 3 days and an half, that is, 3 Years and an half. *The Spirit of life*

life from God entered into them; and they stood upon their feet, and great fear fell upon them which saw them; and they heard a great voice from Heaven saying unto them, come up hither. And they ascended up to heaven in a Cloud, and their Enemies beheld them. They were mightily honoured before their Enemies; Those that had been Prophecying in Sackcloth, and were willing to suffer for Christ for a long time, now they were called up and honoured before their very Enemies. Let us be willing to suffer, and that will be an evidence that we shall rejoyce with this new Jerusalem, when it shall come to be made the praise of the whole Earth.

So in the 66. of Isa. 10. Rejoyce ye with Jerusalem, and be glad with her, all ye that love her, rejoyce for joy with her all ye that mourn for her. All that mourn'd for Jerusalem when the glory of it was darkened, shall come and rejoyce with Jerusalem, when Jerusalem shall be made as the praise of the whole Earth. --- And the very Book of the Revelations is written on purpose for to encourage the Saints, to be willing to suffer all the time of Anti-christs Reign;
And

And hence it hath been, that in the time that Anti-christ hath Reign'd, there hath been so little known of the Book of the *Revelations*, because it hath been applyed only in a Metaphorical way, and all the glory hath been Interpreted of the glory of Heaven, because I say there hath been a darkness on the face of the Earth, in the time of Anti-christs prevailing. And it hath been the care of Anti-christ to darken this, and to keep under the Saints, and to make them suffer very hard and greivous things, But as I remember I have Read of *Caius* the Emperour. Then when *Agrippa* had spoken for him before he was Emperour, and suffered for his sake, after *Caius* came to be Emperour he put a Chain of Gold about his Neck, and gave it him Just as heavy as his Iron Chain had been before. So look what any one suffers for Jesus Christ. Now, before he comes to take this Kingdom to himself, before the time comes when the voice shall be heard from Heaven, saying, the Kingdoms of the Earth are become the Lords and his Christs, and he shall Reign for ever, I say look what measure of sufferings any have for Christ now, Christ will

will put a Chain of Gold upon them as heavy as ever their sufferings were.

And especially now we had need prepare for sufferings, if it should prove that this time be at hand; For we find that a little before this glorious time there's like to be as great sufferings to the People of God as at any time; As in the 11. of the *Revelations*, where it's spoken of the witnesses Prophecyng in Sackcloath, they Prophecyed for 1260. Years. But they were not *slain* until three Years and a half before this glorious time was risen, and then they were *slain*. So that immediately before the time that Christ shall come and appear in his glory, there will be greater sufferings unto his Churches then there were in former times, for you find that just upon their slaying. That they were call'd up to Heaven, *And the seventh Trumpet sounded presently after, and there were great voices in Heaven, saying, the Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ, and he shall Reign for ever and ever.*

As

As if the Holy-Ghost should say,
Now all sufferings are done with all,
and now the Kingdoms of the world are
become the Kingdoms of the Lord and
of his Christ and he shall Reign for
ever and ever.

*And the four and twenty Elders
which sat before God on their Seats,
fell upon their faces and worshiped God,
saying, we give thee thanks O Lord God
Almighty, which art, and wast, and art
to come, because thou hast taken to thee
thy great power, and hast Reigned.
Whereas before men had power, Now
God hath taken his great power to him-
self :*

*The witnes-
ses not yet
slain.* This follows presently upon it,
which is a very great Argu-
ment, why those witnesses
are not yet slain, because
immediately upon their be-
ing slain there should follow such strange
things as these are. And then the King-
doms of the Earth should be the Lords
and his Christ.

You will say, are they not now ?

No

No certainly, not so as then, in that we do not see such an eminency of Christs taking the Kingdoms of the Earth, now more then formerly, and I say, this is an evident Argument that the witnessers are not slain.

In the 12. of *Daniel* there you have a Prophecy of the same times that we have here. But mark how he begins this Prophecy, there, saith he, in the 1. vers. *And at that time shall Michal stand up, the great Prince which standeth for the Children of thy People, and there shall be a time of trouble, such as never was since there was a Nation, even to that same time; and at that time thy People shall be delivered, every one that shall be found written in the Book.* Though the time of trouble without be great, such as never was the like.

Yet these that are written in the Book shall be delivered. And so he goes on describing the glorious condition of the Church of God as it shall be: I spake something to that in the opening of the glory of this new *Jerusalem*, and shewed you, that it could not be meant there of the glory of Heaven, But of the
glory

glory of the Church here that should be upon the Earth.

And then in the 3d. *Revel.* 10. *vers.*
We Read of an hour of Temptation that should be throughout the face of the Earth, there is a time of Temptation that shall go quite through the whole world, and whither yet this come upon us doth not certainly appear, and therefore let the consideration of this prepare us for suffering before hand. For God will cause sufferings to try men, who are true and will cleave to him, and who are not, but will dissent him: And so I remember *Lactantius* (the former Author quoted) he speaks as clearly of this, as if so be that he did live & had seen it, saith he a little before these times, times wil grow so evil in comparison of the times that we live in now, in which wickedness one would think were grown to the greatest height that possibly could be, yet in comparison of these, there shall come such evil times just before this glorious time of the Church, as our times may be accounted Golden and Happy times in respect of those sad times, for saith he, good men they shall be a pray to wicked

wicked men, and they shall be in contempt and poverty, all right among men shall be confounded, all Law shall perish, and no man shall know whats his own; things shall be in such a cumbustion and confusion that no Law shall prevaile, and no man shall know whats his own; this shall be a little before (saith he) the glorious state of the Church wherein Christ shall appear; Now if he could say so, so long before, certainly none then having Scripture so sutable to it, have cause to fear that yet we may live to meet with very hard things.

¶ Although it will be but short, thats the comfort, if there should be great sufferings just before the day break, and it should be darker then it was, yet it will continue but a while, three Years and an half will be the most: But the times of the great sufferings of the Church before *Jerusalem*, is to be made the praise of the whole Earth, these three Years and a half will put men so to it, that if they have not true grace they will fall off.

The Administration of Gods providences are very strange, we have had thoughts

thoughts that all had been blowing over, that we should have liv'd in safety and peace, but clouds gather still; And though the former clouds seem'd in some measure to be gon, yet new clouds are gathering, and therefore it's wisdom for the People of God, that fear God and look into his Word, to see what God hath made known in his Word, I say it's their wisdom to prepare for the hardest that possibly can come; That they may be bright and made white with all the troubles that they meet with, and be not among them that shall not be found written in the Book, and so to be cast out of all the good of this *Jerusalem* that shall be made the praise of the Earth.

Thirdly, Though we should prepare for sufferings, yet let us strengthen our faith, and rejoyce in the hope of such times as these are, in the midst of sufferings; Rejoyce, it's an Excellent thing when a Christian is able in the midst of sufferings to rejoyce in the assurance of a promise, when things go never so contrary, yet to keep in Gods ways upon the expectation of a promise to be fulfill'd.

fill'd. You have an Excellent Scripture in the 64. Isa. 5. vers. *Thou meetest him that rejoyceth and worketh Righteousnes*, those that Remember thee in thy ways, behold, thou art wroth, for we have sinned. In those is continuance, and we shall be saved. If you Read this Chapter you shall find that the Church was in a sad condition, but mark, *Thou meetest him that rejoyceth and worketh Righteousnes*, In the saddest times there were some that did not onely work *Righteousness*, but did Rejoyce and work *Righteousness*; Though God was wrath, and all things did seem to be very dismal, yet there were some that went on in the ways of *Righteousness*, and rejoyced in the ways of *Righteousness*; It's a most Excellent Scripture and of marvellous use to us if God should bring us into sad times, for us not only to keep in the ways of *Righteousness*, but to rejoyce in the ways of *Righteousness*, to rejoyce that ever we were brought into it, and thats upon an expectation that the Lord will save us. Whatsoever sufferings you meet withall, yet strengthen your faith and rejoyce in the

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Expectation of this Glory of *Jerusalem*.

The believing of such times as these are, really makes Life desirable, especially because God is so stirring in this Age; not for any great matters that we shall have outwardly in the World for a while, but that we may come to see the Issue of all these stirs, and at length out of all the confusion, To see *Jerusalem* to be the praise of the whole World. And therefore in the 102. *Psalm*. which I think verily hath reference to these times, you shall find the Title of it to be, *A Prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.*

But mark, in his powring out his complaint before God, how he comforts himself in the 13. vers. *Thou shalt arise, and have mercy upon Zion, for the time to favour her, ye the set time is come. For thy servants take pleasure in her stones, and favour the dust thereof, so the Heathen shall fear the Name of the Lord, and all the Kings of the Earth thy glory. When the Lord shall build up Zion, he shall appear in his glory.* The

Lord shall appear in his glory in building up Zion that is now cast down, I say it's a Prophetical *Psalms* of the disposition of Christians a little before this Kingdom shall be made the praise of the Earth.

Now mark, what those do desire that shall live a little before these times, In the 24. *vers.* I said, O my God take me not away in the midst of my days. As if he should have said, O Lord, I hope that ere long thou wilt build up Zion, and appear in thy glory, and fulfil thy promises concerning *Jerusalem*, O Lord, take me not away in the midst of my days It is (I say) a Prophetical Prayer of the Christians that shall live a little before Gods building up of Zion.

But you will say, why shall any desire to live, for if one should die (if he be Godly) he shall go to Heaven; and will it not be as good to be in Heaven, as to live to see *Jerusalem* the praise of the Earth.

To that I answer, that though it's true, It will be as good for the Soul, But for Soul and Body, to live here to see that glorious administration of God in the World,

World, to see God honoured upon the Earth, where he hath been so much dishonoured, certainly it cannot but be an abundant of satisfaction and contentment to those that are gracious, and that it is desirable, notwithstanding the objection, I make it clearly thus, from the promise that God gave to Children that did obey their Parents, in the fifth Commandment, *Honour thy Father and thy Mother*, why, *That thy days may be long in the Land which the Lord thy God giveth thee*. God makes a promise that they should enjoy the Land of *Canaan*. ---- And why, Godly Children should go to Heaven if they had died, But it was accounted a mercy to live long in the Land of *Canaan*.

Now the Land of *Canaan* was but a Type of the glorious Church, so that this is a more glorious promise? Therefore (I say) it is desirable to live to see what God intends to do in these consciences. It is observ'd by some, that *John* did never fall down, to worship the Angel but twice, and twice he fell down and worshipped the Angel. But you shall observe it, If you examine the

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places,

places, It was when the Angel brought him the tidings of this glorious *Jerusalem*: and *Johns* heart was so taken, with these tidings, as indeed he forgets himself so far as to fall down and worship the Angel, which was sinful, but I note it for this end, to shew how mightily the heart of *John* was taken with the tidings of this new *Jerusalem*: And God expects that though we have but a glimpse of it now, yet that our hearts should be much taken with the tidings of this glorious *Jerusalem*, when it shall be made the praise of the Earth. Christ hath humbled himself in this world, and hath been dishonoured here, and therefore the *Father* will advance him, and honour *him* in this World as well as in Heaven.

And the Heathen, and uttermost parts of the Earth are given to Christ for a possession, but Christ hath not had it yet, and therefore let us strengthen our Faith, and joyfully expect such a time as this is, Those whose hearts are carnal and sensual, they mind only carnal and sensual things, and cannot believe these things, but such as have Faith to believe, they
are

are able to rejoyce in the Expectation of this glory that is to be revealed.

Fourthly, These truths that hath been delivered about this glory of the new *Jerusalem*, they call for heavenly hearts, they call off all our hearts from the Earth, why should we have our hearts, groveling upon the Earth, when as God hath revealed such glorious things as these are. In the 60. *Isa. 1. Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee.*

I may make use of it at least by way of Allusion thus, O arise, and shine in heavenliness, and shake of the dust of this Earth, for here you hear of the glory of this Lord, and who knows but it may very suddainly, within a little time arise upon us, yet the very hearing of it were enough to cause us to shake of all Earthliness from our Spirits: when *John* was shown the new *Jerusalem*, he was carryed up, upon the mountain, so if we would understand the glory of this *Jerusalem*, we must get up our hearts on high. It is an Observation of *Mr. Brightman* upon the 4th. *Revel.*

Eight
 Where we have discribed the four living
 Creatures, the *Lyon*, the *Oxe*, the *Man*,
 and the *Eagle*. Now (saith he) these
 four living Creatures do set forth the
 four Estates of the Church. The *Lyon*
 sets forth the state of the Church in the
 premitive times, they had *Lyon-like*
 Spirits, that were able to encounter the
 rage of persecuting Emperors, to endure
 all kind of Torment without having
 your hearts danted at all.-----The second
 State of the Church was the *Oxe*, that
 is, Anti-christ prevailing, they were as
 an *Oxe* that is a heavy and dull Crea-
 ture, fit to bear burthens.-----But then
 the third is the *Man*, that is, a man comes
 to inquire after the reason of things, and
 to understand things, and doth desire
 liberty. Why now (saith he) in the be-
 ginning of the Reformation, the state of
 the Church was like a *Man*. They
 would not be under such base Thralldom
 to take the yoke of Anti-christ as they
 did before, before they were lead like
 beasts, but now they were as *Men*, they
 would understand what they did.----And
 then the fourth was like an *Eagle*, that is,
 soaring aloft on high. When the Church
shall

shall be in this glorious condition, *Men* shall be of Heavenly minds, they shall soare up like the *Eagle*, to be above the Earth. And certainly such dispositions are fit for this new *Jerusalem*, and though it be not yet come, yet we should labour to be of such dispositians as are fit for it.

And that's the fifth use, To prepare for these times, fit our selves.

First, By the Wedding Garment, for now comes the Bridgroom, and we should prepare for him by the Wedding Garment.

You will say, what is the Wedding Garment by which the Saints are prepared to meet with Christ.

The applying of the Righteousness of Jesus Christ by Faith, that's the Wedding Garment, when Christians come to understand clearly the point of Justification without mistake. There are some kind of hastening about it in these times more then before, and inquiring after the very grace of God in the point of Justification, but certainly that point is darkened much by many errors, But now the clear understanding the point
of

of Justification, of Gods Righteousness applied by Faith, this is the Garment by which we are to meet with Jesus Christ, when he shall appear in his glory, and I verily believe, that in the time of the new *Jerusalem*, the point of the Righteousness of Jesus Christ will be the main point of Religion that then will be known, and that the hearts of the Saints will be taken up with all, the main point of Religion, and as we see, the nearer we grow unto these times, the more cleerer is the point of Justification revealed to us, O what strange conceits in times of Popery had People of Justification, and I verily believe that many of your Consciences may tell you, that a very few years since, you had very strange thoughts about that point, and understood but little of it, but it begins to be clear more and more, and we should study that point more, for surely it is that point of Religion that will take up the heart of the People of God, most in such times as these are. It is called the fine Linnen of the Saints, which is the Righteousness of the Saints: That that's Translated in your Books Righteousness,

ousness, it is Righteousnesses of the Saints, that's this.

Not only the knowledg of the Righteousness of Christ applyed by Faith, But Righteousness before Men too is the fine Linnen of the Saints, they shall appear Righteous before men, and Righteous, being cloathed with the Righteousness of Jesus Christ. And I would therefore commend that to those that speak much of the Righteousness of Jesus Christ, know, they must have Righteousnesses in the Plural Number, that is, not only be careful to have Righteousness before God through Christ, but Righteousness before Men, and that's the second thing that is to be done for preparation of us for Christs coming, to have our Lamps burning, Holyness shining in our conversations before Men, to live convincing conversations, to make the ways of Godliness amiable. -----And then let's watch, O take heed of slumbering. ----And let us be constant in our holy profession, take heed our Lamps do not go out. ---And let us humble our selves for our former defilement, we have defiled our selves
by

by superstitious vanities in former times, O let us humble our soules for them, thereby shall we be fitted for this glorious time. If new *Jerusalem* should come, and you not humbled for your former defilements, you would be unfit for this time.

Sixthly, Seeing there is such a time for this new *Jerusalem*, why then let us labour to further what we can the cause of God in his Church, to make the Church as near to *Jerusalem* as we can now.

For though it's true, it shall be brought to pass by the Almighty power of Jesus Christ, yet he requires that his Saints should put their hands to it, and indeed, this should be the care of all that make profession of Godliness, to do what they can to make *Jerusalem* to be the praise of the world now. O 'tis a blessed thing to live to see the glory of God as it shines in this new *Jerusalem*, But if it be blessed to *See* it, it is more blessed to have a hand in it, O let us be willing to consecrate all that we are, or have for the furtherance of the glory of this new *Jerusalem*, let us labour

labour to draw all that we can to Godliness, and be Godly our selves: That should be the work of all those that profess Godliness, to labour now to walk so as to make every body in Love with Godlyness, and to labour to wipe of all the aspersiones that are cast upon the ways of Godliness, there are strange errors and miscariges of men, why now those that are faithful should labour to wipe of all those things.

But on the other side, let them know that make profession of Religion now, and walk scandalously, and are abominably erroneous in their opinions, they do what they can to hinder the glory of this *Jerusalem*, though its true, God will bring it about, but thou dost what thou canst to hinder it. O wo to thee that thou wert born to such a time as this is, It's ill that thou shouldest live in such a time as this is, to cast any stain upon Religion, that Religion should suffer any thing for thee.

Now every one that makes but any profession of Religion, O they should labour to walk exactly, and humbly, and faithfully, and conscionably, that they

they may win others, and so others being won by their conversation, why then the People of the Land might joyn together, and say, well, verily it is these are the servants of the living God, and we will joyn with them, and set up their ways, for we see them to be the ways of God, I this were very hopeful, that *Jerusalem* were lifting up indeed, If so be we would convince men by our holy conversation: But now when there appears so much folly and baseness of Spirit in those that are professors, why it makes men hate Religion, more then ever they did, and indeed, but that we know God can bring the greatest good out of the greatest Evil, one would think that there were as great a stop to the glory of the Church in these times, as ever there was, But wo to those that are the stoppers. And howsoever some cry out, such men stop it, and such men stop it, but the Lord I hope will come earlong and will make it appear who hinders the glory of his Churches, whether it be those that in the sincerity of their hearts labours to raise up Godliness to the strictest form of all, or those
that

that will content themselves with a form.

Certainly those that give up themselves to promote the most strictest way of Godliness, and the most pure Ordinances, they are not those that hinder the Reformation, But Christ will own them to be those that further the glory of this reformation.

The Scripture speaking of this *Jerusalem*, saith, that no impure thing should enter into it, that is, Men should be as careful as possibly they can, to keep out all things that are impure, and so to raise up the ways of Godliness to the strictest and highest rule that possibly they can, these are they that further the glory of this *Jerusalem*.

The Last thing is that we have in the Text, give God no rest till this be. We might make it a several point of Doctrine, but I only bring it in here by way of Use. The truth is, when Christ taught us to pray, *Thy Kingdom come*, he had an Eye at this, for the Kingdom of Christ is not fully come till this time be come, and as in that 36. of *Ezek.* 37. When the Lord had promised there such glorious

glorious things to his People, saith he, *I will yet for this be enquired of by the House of Israel, to do it for them.* So though God doth intend to raise up *Jerusalem* thus, yet the Lord will be sought unto, for it must be furthered by Prayer: All Gods People should cry out, *Come Lord Jesus, come quickly*, how long, how long holy and true will it be before thou dost this, before these things come to pass, my precious. God loves importunity, especially in such things as these are.

Divers motives I had thought of to have put you on to this, to be mighty in Prayer.

First, Till this time, till *Jerusalem* be thus raised, the truth is, the Earth is under a curse, a curse all that time.

For First, all Creatures are Subject to vanity, and that vanity shall not be taken off, nor the bondage, till this time.

Secondly, There will be trouble and Wars continual, till this time, there will be no certainty nor settledness of things till *Jerusalem* come to be made as the praise of the Earth.

There

There will attend affliction to the people of God ; yea, and to others too.

Yea, and there is a curse upon mens Spirits, which will not be taken off till this time comes.

The truth is, when we look upon what is in the Earth, we can see little that should make us desire to live. in respect of the earthly comforts that are here, and for my own part, thinking in my thoughts about this point ; this Meditation came into my mind : I wonder why men that live here, and are not useful, and serviceable, to do service for God ! I wonder why they should desire to live ; for what praise is there in the Earth ? The Earth is under a curse. Now were it not for this one thing, that we might live to make our peace with God, and to do God service ; I say it's a wonder that any should desire to live ; for the truth is ; Afflictions, and Fears, and Troubles, will Countervail the Comforts of any that do live : But indeed, that will countervail our affliction, if we may live to do service for God, but let us give God no rest till this be ; because till then, the Earth is under a curse : It is

H this

this that brings a glory to the Earth, O it will be worth living in the World, when God shall be set up in the World, (when Jesus Christ shall rule in the World,) It will be worth the living, and not till then.

And then further, give God no rest, because that the time is near now; howsoever, it is near in respect of what it was when this Prophet thus spoke, for it was above 2000. Years ago that the Prophet spake these words.

Now the end of the world its even upon us, and Christ seems to be even at the dore. Now as it is in nature, a heavy thing, the nearer it comes to the center the faster it moves, so the nearer we are come to this time, The more should our hearts be stirred, for the time is even at hand, and therefore let us pray now mightely, as we find in the 9th. of *Daniel*, *Daniel* did understand by Books that the time of their deliverance was near, Mark at the third *Vers.* The Text tells us, that *Daniel* set his face to seek the Lord, O then he fasted and prayed indeed. My Brethren, when you have such things as these

these presented to you, and some hopeful Arguments presented likewise that these times are near. Learn to set your selves to seek the Lord, and resolve never to leave seeking, till he make this *Jerusalem* to be the praise of the whole Earth; O my Brethren, now a praying heart is worth some thing, it is a miserable thing for any Man or woman, not to have a Spirit of Prayer in these times, a dangerous sign that such a one shall never be partaker of the glory of this new *Jerusalem*, that hath not a praying Spirit in these times.

Yea, now we find there are mighty stirrings abroad in the world, the hearts of men are more raised to expect it then ever they were before. I remember it's observed of the woman of *Samaria*, you may see by her that there was a general expectation raised of the *Messias*, at the time that he came, saith she, *when the Messias comes, he will call us all things*, and truly there is the greatest expectation of the Saints of God, and those that are the most strict and holy, the greatest expectation of these times, as ever yet was, and we find the Lord is so stirring

in the world, as makes us think that he is bringing about some glorious things, and therefore pray, pray, pray, and you that want matter to pray, among other things, put this into your prayer, both in your Closets and Families, pray the Lord, and cry to him so as to give him no rest every day, O Lord, make *Jerusalem* the praise of the Earth, O Lord, we see abundance of darkness in thy Churches, and Godlyness is little Honoured in the world, but O Lord, make thy Churches glorious, set up the glory of Godlyness in the world, pray thus privately, and so publickly.

And a further motive to give God no rest is this, that in this your heart doth joyn with the work of God that is most acceptable to God, and that his Soul doth take delight in, and thats a comfortable thing.

And besides, give him no rest, for God hath appointed prayer to be a special Engin, and a great means to further this. In the 102. *Psalme*. (saith the Text, *the Lord will regard the Prayer of the destitute*. Alas may some say, I am a poor weak Christian, a poor
body,

Body, I am able to do but little, I may *Sigh* to God, but what are my prayers worth; Mark the Text, speaking of the glory of these times, and of the way to further it, *The Lord will regard the Prayer of the destitute*, Though thou beest but as a poor shrub, the Lord will regard thy Prayer, and mark what the Text saith, *This shall be written for the Generation to come, vers. 18.* This is written for thee, Prayer hath done great things, hath made a mighty change of things, and if ever People were encouraged to pray, Now they may be encouraged, because they have seen so much that Prayer hath done already.

We have many Scriptures which I had thought to have spoken of for the encouragement of you in Prayer for these things, that you might go on and not faint. Though you see things seem to go very Cross, yet be not troubled at it, but still go on, give him no rest, it may be God will do nothing now, yet still give him no rest, but be constant till the thing be done, for certainly it will be done at length, and if it should not come to pass in your life, yet this I will conclude

clude withall, when you die, die in the Faith of it: any of you that have been earnest in prayer for this thing, and yet you see little come of it, yet die in the Faith of it when you die, as it is said of *Ioseph*, in the 50. of *Gen.* 24. Behold, I die, and God will surely visit you, and bring you out of this Land, unto the Land which he sware to *Abraham*, &c. So you may speak to your Children, I die now, I must not see this new *Ierusalem*, but there is hope that God will bring you into it, though I perhaps shall not see it, and close your Eyes with this belief when you are to die, I die, yet in the Faith that there is a time a coming that the Lord will make *Ierusalem* as the praise of the whole Earth.

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